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The VEDIC MAGAZINE & GURUKULA SAMACHAR.

EDITED BY—

PROFESSOR RAMA DEVA

SPECIAL FEATURES OF THE MONTH.

2. **Was Vysa a Monist.—Pandit Kedar Nath, Sadhu.**

5 **Value of Impressions or Sanskaras—Dr. Keshava Deva Shastri M.D**

10 **Some Aspects of Aryan Civilization in the Ramayana Period—Historicus.**

We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth", to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country.—*The Indian Spectator.*

As rule its article afford interesting reading and its contributors are men may who claim to be heard.—*The Hindustan Review*

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of the Divine knowledge is the highest and the noblest."—*Manu.*

VOL. XIV
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WHOLE
No. 153.
NEW SERIES.
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I BRING MY MOONS.

(BY DEVI FLORENCE BRADFORD.)

"I bring my moons," the hemlock said,
"To light the way,"
Lest some Earth-child in gloom and grief
Should weeping stray."
"And I my dises of dreamy suns,
That ope with day."

"My precious vases, honey-filled,
Of creamy gold,
Yellow, and crimson-hued, contain
Treasure untold.
I range them on the high hedgerow,
Fringing the world."

"And I my burnished cup, well-Blimmed,
Deftly intrude:
Unto the roseate clovers bow,

In courtly mood."
Bees heard, and splendid butterflies,
A multitude.

Gorgeous, and delicate, and wise,
Each butterfly
Sips light from moon and dreamy sun,

Zigzagging by:
And the loud bee in fragrance drowns
Her booming sigh.

Tell me, in all Man's toilful towns,
Are lamps like these?
Ladies, love some as clover-blooms
Embossed with bees?
Workers whose wage so sweet is won
With such winged ease?

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WAS VYASA A MONIST ?

(By Pandit Kedar Nath, Sadhu.)

The word Vedant leads people to think it to be monism. The celebrated author of this system of philosophy is Krishna Dvaipayana who is also known by the name of Vyasa and who has written the book called Sharirak Sastra or Uttaramimansa. The main object of this book is to remove all doubts of his time regarding Upanishadic doctrines, as his disciple, Jamini has written from the same stand point a book known as Poorvamimansa on Brahmanas generally. By reading Vyasa's Sootra one can easily see that it is not an independent treatise like other four philosophical works, Nyaya, Vaisheshik, Shankhya and Yoga. In these latter works the authors were free to give their own views, reasons and illustrations. Vyasa always confined himself to the Upanishads. Vedant means end of the Vedas or the last portion of Vedas. The first Upanishad of the upanishadic group—Ishopanishad—is the last portion of Yajurveda. For this reason Ishopanishad is called Vedanta. As Dharmveda, Ayurveda, etc, are called the Vedas, though they are not, so also other Brahmanical upanishads are called Vedanta though they do not form the last portion of the Vedas. For a similar reason Vyasa's Sootra also is known by the name of Vedanta. In this way the works of the authors of the 20th century on the same subject are known by the same name.

The great author of the Mahabharat, the commentator of Yoga and son of Badari, did not foresee that his work would be taken as the last revelation by the people of later ages and that he himself would be made the Mehadi of Hinduism. The principal sects of Hinduism of the present day take Vyasa's Sootra to be the fountain head of their doctrines and preach them to the people which preaching consists of several contradictory statements. Scholars like Shankara, Ramannyya, Madhva, Vijnana Bhikshu and others expounded the same aphorism. But while some of these taught monism others like Madhva taught dualism and each has a vast literature of its own and several great scholars have supported and still support each of them. Though Vyasa was not a monist, as it will hereafter be proved, Shankara called him so and wrote a commentary on the Sootra with this view. A question may arise whether he was not a Sanskrit scholar, and if he was how he could commit mistakes. But the same question may be asked with regard to Ramannyya, Madhva and others who were also profound scholars and yet held views which are contrary to the views of Shankara So truth should be fund out from the true source and not through the prejudiced view of others.

Before entering into the subject it will not be out of place if I give the reader a brief outline of Shankara's preaching on monism. There is nothing other than Brahman who is without quality. In reality there is no earth nor the sun nor the moon, the Universe or anything that belongs to it. The Vedas and the shastras saints and seers are all in the unreal so called Vyavaharic Avastha. In short any word, motion, or existence which is against owners is not real. Your experience and knowledge are illusive and false like a dream. There are no separate souls but all are the one Brahman. His manifestation or falsification is the world. There is only the need for realisation. When you get salvation and your soul becomes the original mighty Brahman. It is maya, avidya ignorance that makes the mighty (But it is attributing quality to him) Brahman supposes himself a Jiva and by true knowledge this ignorance will flee

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like darkness before light after which there will not be different persons like John. or Rama. But this ignorance is neither existent nor non-existent. It is anirvachaneeya or indescribable, sourceless etc.

According to monism the world and everything that belongs to it is unreal, false, illusive and Maya and it is impossible to prove the real oneness by the unreal non-oneness. The person who proves oneness, the proofs that he brings forth and the things that he uses for proving it are all unreal. It is well known that several well-known books in Sanskrit, in several branches of knowledge, are not available now, but quotations from and translations thereof are found in chinese, Tibetant and Arabic books. Thus the commentary of Bodhayana, who lived just after Vyasa, on his sootra is neglected by Shankara and his followers. Upavarsha who wrote commentaries on both Purva and Uttar meemansa is forgotten and his books are not found. Hence if I venture to give Vyasa's own words believing Shankara's commentary as not very trustworthy I hope the reader will not be so very unjust as not to excuse me.

The opening sootra of Vedanta Darshana is **अथातो ब्रह्म जिज्ञासा** which literally means 'hereafter desire for divine knowledge.' According to monism the soul and Brahman are one and the same that is the inquirer (Soul) and the inquired (Brahman) are the same. But it is the common rule that a person will inquire into a thing only if it is unknown. And in the above sootra we find that the divine knowledge is what is inquired and it is different from the inquirer which is contrary to the theory of Monism. Moreover the inquirer should be ignorant of the thing inquired. But if soul is Brahman and He is Omniscient then the meaning of the word Jigyasa in the above sootra becomes absurd. The introduction of the word is justifiable only if the soul is ignorant. Why should the soul, being Brahman, be ignorant? Is it by Avidya? But what is this due to and is it Brahman or different from Him? If it is different from Brahman there is no Monism, and if it is the same then how can it be removed? By true knowledge. On the other hand if Avidya is neither Brahman nor separate, i.e. is existant and non-existent or anirvachneeva it is then against Vyasa's own view. For he says:—**नैकस्मिन्नसम्भवात्** (2, 2, 3 1 which means that two opposite qualities are not possible in one.

Vyasa's second sootra is as follows:—

जन्माद्यस्य यतः (1, 1, 2) meaning, (He is that whence are the birth continuance and dissolution of this world.) Monism states that there is no creation, sustenance, and dissolution. Then where is the possibility of Vyasa's view that Brahman has all these qualities? If it be supposed that these exist in Vyavahara state then what is this state? Is it real or unreal? Since it cannot be the former, in the latter case you can not use the unreal as a proof to prove the real as being against the principle of reasoning.

The fourth sootra has **'ईक्षतेर्नाशब्दम्** or 'not matter being unconscions.' Thenceforward comes the 12th sootra. He argues that mere matter is not able to create, sustain, and dissolve this world as it has no knowledge, that is most needed for unity in this universe. There is not a single word condemning the existence of matter, though it was the best occasion for a monist to state it. He is only condemning the limitations of it. It is said in the seventeenth sootra **'नेतरोऽनुपपत्तेः'** by which it is meant that the soul is unable to create the world. So he clearly recognises that the ordinary human soul is not so powerful as to create this very universe But if soul was considered to be identical with Brahman what was wrong in the supposition of its having creative power? So the monistic view **जीवो ब्रह्मैव नाऽपरः** or human soul

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is no other than Brahman was not introduced by Vyasa. On the otherhand in the scriptures it is said 'य आत्मनि तिष्ठन्नात्मनोऽन्तरः' (Brh. 3, 7. 22) that he who is sitting in the soul is separate from it. On this authority Vyasa said 'भेदव्यपदेशाच्च' (1, 1, 18) and again अस्मिन्नस्य च तद्योगं शास्ति (1, 1, 20) where the idea of the soul getting happiness from him is stated. If the soul is Brahman why should the former seek happiness from the latter?

Further Vyasa tells us (1) विवक्षित गुणोपपत्तेश्च (2) अनुपपत्तेस्तु न शरीरः (3) कर्म-कर्तृ-व्यपदेशाच्च (1, 2, 2-4). The first of these means that there may be the possibility that the said qualities (luminious, true will soul of all pervading Akash &c,) are of Brahman; and it is impossible that they are of the badily soul is meant by the second line. In the last the soul and god are termed as the subject and object. It is clear from these that God and soul are not the same.

The reader is informed that Vyasa has given expression to the above dualistic ideas. But the same is further confirmed in the next Sootra where he uses the dual number instead of the singular for the soul 'गुहां प्रविष्टावात्मानौ हि तद्दर्शनात्' (1, 2, 11) can be put in English as it is said in the Scriptures that both the souls (the individual and the universal) entered the cave (heart).' This unmistakably clears all doubts that the auther held dualistic views. But he goes still further and hints at the three entities. It was argued ,to whom the qualities pertained in Upanishad, immortal Antaryamin, etc., referred. Then he wrote न चस्मार्तमतद्धर्माभिलापाच्छारीरश्च (1, 1, 20). There he says that in the passage the object referred to is God since the qualities mentioned are not of matter or soul. Here he clearly draws a distinction among the qualities of God, soul and matter which he says are different from one another.

In Mendakopanishad several qualities as invisible having no ancestry, without colour, without organs, eternal, all pervading, etc, are mentioned. A question arose as to who possessed all these qualities. Then Vyasa said विशेषणभेदव्यपदेशाभ्यां नेतरौ (1, 2, 23) or in other words the other two (soul and matter) are not mentioned or they have not the qualities that are mentioned, Again the distinction among the three entities are drawn. It is said in Upanishads अक्षरात्परतः परः (Munda 2, 1, 2) where soul is said to be beyond matter and God beyond soul. Here if God and soul were meant to be the same there was no necessity of the 2nd 'parah.' परः and there was no need of Akshara (अक्षर) unless matter was believed to be beyond soul.

The Upanishad says you should know one alone, the Atma who pervades all earth, heaven and sky with prana and mana as this is the only bridge to immortality. To remove all doubts that soul and matter were not meant here Vyasa says that Atma is the Lord who dwells in heaven and through Him Muktas reach immortality. He says that the two are distinctly separate as said in the Shastras. There are two concious entities possessing divine qualities coeval companions, embracing each other and residing in one and the same Universal tree One of them enjoys the fruits of his actions and the other looks on the same unaffected by consequences." "He becomes silly who site on the same tree immersed in sorrow. When he sees the greatness of the other lord then all the sorrows flee away." The above tells us that in two cases soul is described as separate from God and on this Vyasa composed the line भेद व्यपदेशाच्च (1, 3, 4) meaning that the same distinction is given in the Vedas. Again he tells us स्थित्यदनाभ्यां च (1, 3, 6)] that one

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is staying and the other is enjoying in the universe. The reader will certainly admit that Vyasa was not one who identified soul with God as the Monists do.

In the Chhandogyaspanishad there appears the **अस्मिन् ब्रह्मपुरे दहरं पुंडरीकम्** (8·1·1) and from this is meant that in this city of Brahman (body) there is the lotus of Dahara which is sinless, without old age, deathless and sorrowless and has true will and true desire. The sage says that as the soul can not possess these qualities by the word dahara (1·3 13) only Brahman is meant. The Sootra further proves the dualistic view.

According to the teachings of Monism as long as the soul is connected with eternal things called Maya so long there may be distinction between soul and God. But when in deep sleep state or at the time of attaining salvation there is not such distinction. But the authorities **सुषुप्त्युर्क्रान्त्योर्भेदेन** *i. e.*, that even then the distinction exists. The Upanishads state that embraced by the all knowing atman the soul know neither the external nor the internal world and other state of salvation. It is said that it goes, leaving this world, behind the all knowing Atman. (Brh. 4, 3, 35). If there is not the real distinction between the soul and God then why naught is said for the state when the connection between the body and soul is severed? Not satisfied with this he takes the meaning of **सर्वस्याधिपति** (Brh. 4, 4, 22) and composes the sootra **पत्यादि शब्देभ्यः** (Ved. 1, 3, 44). Hereby it is meant that God is distinguished from soul by the epithets Lord etc.

Vyasa not only quoted lines from the sacred scriptures to substantiate his own views but he also borrowed lines from the other great writers, eight in number, to illustrate and support the same views. He is indebted to his own disciple, Jaimini, for the following illustration. The question, where the soul goes when the deep sleep state and from where it comes at the time of awaking, arises in Upanishads. (Chh. 6, 8, 1) The answer is that it goes to and comes from the all knowing the real conscious universal soul. This reply of Jaimini is given in Vyasa Sootra (Ved. 1, 4, 18), and it is meant for God. From this I conclude that not only Vyasa but also his disciple also was far from the views of Monism.

In the Chhandogya Upanishad it is said at the beginning there was the non existence of the universe. (Chh. 6, 2, 1). It was doubtful whether this effective universe did not exist or there was no existence at all. The author says that non-existence meant not the latter but the existence of the universe of a different colour and form and for proving this he takes the other part of the Upanishad (Ved. 2, 1, 18) There it is said that in the beginning there was nothing of what we can perceive at present. He also states that apart from this reasoning other authorities go to prove the same. The next part of the Sootra **युक्तेः शब्दान्त राच्च** shows that there was the material cause of the universe at the beginning when it had neither shape nor form but was in a casual state like a jar which is mere earth before it acquires its form and colour. As said in Upanishads (Brh. 1, 4, 7) it had not manifested then but it manifested later when name and form were given to it." If Vyasa was of the opinion that this world is unreal there was no need for such a discussion at all.

Proceeding further the book, on the authority of the sacred scriptures, says that soul and God are different from each other (Ved. 2, 22), and the existence of the one is distinct from the existence of the other

"He who is living in the soul but is distinct from it, who is not known to the soul but forms it his body is Brahman." (Bh. 3, 7, 22). As stone and such other things are inanimate and cannot be the Omniscient Brahman similarly finite soul cannot be the universal soul and possess

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all attributes of Brahman (Ved. 2·1·23). It is seen that till now Vyasa draws the distinctian among soul, God and matter. He also tries to reason and quote authorities to spport his view still further. If he was of opinion that all these differences exist only in Vyavahara state then he would have mentioned in some part of his book that in paramarthika state all these differences Vanish But nowhere in the book does he say this Further it can be questioned what the real state is, and whether it can be attained in life or only after salvation. It cannot be attained in life for Vyasa says that we should perform Yoga and Yajna till our death and no one is exempted from this Ashramic duty (Ved. 4, 1, 12). But Monism states that in Paramarthika State these are not only unnecessary but also meaningless. These are contradictory theories.

My article is becoming lengthy and tiresome and hence not to try the patience of the reader. I cut short many other similar proofs. At the end of the book Vyasa speaks about salvation. But before entering into discussion regarding Vyasa's views it would be better if the reader is informed what ideas the Monish hold about it. Unlike as in Vyavahara state at the stage of salvation there is not the least possibility of any distinction between soul and God as ignorance or Avidya cannot exist at that time. In other words soul then becomes Brahman and acquires all the powers of Him. He can create, sustain and dissolve. Now turning to Vyasa's views, he finds that he takes the Upanishads where it is said 'thus this soul reaches the light and appears in its own 'rupa' (Chh. 8, 12, 2) and says **संपद्य आविर्भावः स्वेनशब्दात्** (Ved. 4·4·1) *i.e.*, after reaching Brahman soul appears in his own rupa.' Now the question is as to what taken this form is. If the Monistic view is taken this form should be Brahman and after attaining this state it should become all powerful. But we have **जगद्व्यापारवर्ज्यम्** (Ved. 4·4·17). Here it is said that the soul cannot take part in the wordly affairs if the soul has become Brahman why this restriction is put on it is not understood. 'It has the power of ruling the self and of wandering where it likes (Chh. 7, 25, 2). But it is again said **प्रत्यक्षोपदेशादिति चेन्नाधिकारिक मण्डलस्थोक्तेः** (Ved. 4, 4, 18) thereby meaning that this power cannot be exercised everywhere but only within the limited circle Further he satisfies himself by stating '**भोगमात्र-साम्य-लिङ्गाच्च**' (Ved. 4·4·21); showing that the soul has equality with Brahman only in enjoyment or as is said in Upanishads (Tai An 1, 2) it enjoys with the Brahman and gets all it desires and here also the two are different.

If after salvation there is the distinction between soul and God as Vyasa says then it is obvious that he is not a Monist and the saying of many that Monism is based on Vyasa Sootra falls to the ground. Let the reader compare what has been said so far with a quotation from Gondapadacharya (Karika 2, 32):—"The soul being God is really neither ever veiled by ignorance nor born. It is neither in bondage nor need it desire any means for its emancipation. Neither it desires to be emencipated nor is it ever emancipated. How can it be emancipated when it was never in bondage?" A follower of Shankaracharya also says:—'When knowledge which gives birth to distinction was completely destroyed who will make any distinction between Brahman and soul which is not in existence at all?" According to his philosophy there was nothing in existence except Brahman. Even in the condition of bondage, so called Vyavahara State, there is not any distinction. Then what should be said about the real condition or Paramarthika State? But as explained, Vyasa says that soul and God are distinct even at the time of salvation. God has the power to create and sustain the universe; but the soul without any such power can only enjoy with Him.

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As regards the forms Vyasa writes that God has no form which is only for suffering and enjoying in accordance with the past actions (Ved. 2, 2, 37). If God should have form then He is finite and not omniscient (Ved. 2, 2, 35). As for the soul he says that it is not born and is not mortal but is eternal, oldest, and exists even after the body perishes. (Ved. 2, 3, 18; Nath 2, 18) "He is the knower as said in Srashu panishad, (Barh 4, 9) of the human spirit. And is that which sees, feels, hears, smells, tastes, wills, knows, does and understands everything. It is the real conscious man." (Ved. 2, 3, 20). As it comes to a body and goes away from it, it is subtle, which would be impossible with the omnipresent soul. Thus the two possesse opposite qualities. One takes form and the other is formless; one is finite and subtle and the other is infinite and great; One comes to and goes from the body and the other is omnipresent.

From the beginning the reader will not find any instance of Shankara's Monism in Vyasa's Sootra. Then how can it be said that his philosophy is based on those Sootras? It can very well be said that it is the expression of free thought of Shankara and Gondapada Charya or borrowed from other philosophers. It is said by some scholars that Vedanta of Shankara is a corrupted form of Yogachar's, a school of Buddhistic philosophy (वेदोऽनृतो बुद्ध कृतागमोऽनृत : प्रामाण्यमेतस्य च तस्य चानृतम् । बोद्धाऽनृतो बुद्धिफले तथानृते यूयञ्च बौद्धाश्च समान-संसदः) Both say that there is nothing except knowledge. Both believe that the Vedat and Buddhistic Shastras are unreal because the world and things belonging to it are unreal. The authorities of these two are unreal. The knower is unreal as he is separate from the knowledge which is substratum. The intellect and the result of intellect are unreal. Thus the two belong to the same cult. The only difference between the two is that one believes knowledge to be unchangeable, whereas the other says that it is changeable. Due to this similarity of the two philosophies Shankara was 'nicknamed 'the Hidden Buddhist.' Anyhow Monistic philosophy is quite similar to Yogachar's and different from the Vedanta of Vyasa. By this it is not meant that I criticise Shankara's scholarship but I have only shown that it is not based on Vedanta Sootra.

IN A VALLEY.

I

A little white flow'r on a green, green bed
And swiftly the mountain brook flowing.
The tiny bloom nodded its frail drooping head
And sighed, for the sun from the hillside had fled
And bitter the northwind was blowing
It was a sweet vision of sad, mellow pain.
I went to the valley again and again
I sought through the valley but ever in vain,
The place where the *white* flow'r was growing

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II

I asked of the pine trees, I asksd of the brook
I challanged the tall summits hoary
The rivulet gave me a quick passing look
The pine trees sedately their evergreens shook
And sighed, "It is but the old story."
I gazed at the mountain in white, snowy sheet
And called out, "Ye mighty ones, speak is it meet
To save not the small bloom that dies at your feet
While you live in undying glory?

III

Then all in serenity smiled the proud Crest
In calm, yet benignant derision,
And spake, "Child of Man, curb thy impatient quest,
And know that thy race sees its childhood at best.
Why speak of such sharp drawn division?
The blossom of frail woven element wrought
The mountain in high tow'ring strength-both are naught
But time-changing rays on the Infinite Thought.
Go, man, and enlarge thy soul's vision."

CIVILIZATION AND THE ARYAN IDEAL.

(By Professor Vaswani M.A.).

We have hoped and hoped, and at good intentions England has shown no lack; bnt the Path to Freedom must be paved with something more than good intentions. There are many who understand only too well the collective interest of Anglo-Indians—the officials and merchants,—but very few who realise the value of a Free India for civilization and humanity. A good many still mingle in the old illusion that Indians are not 'civilised' enough; and very few even among European thinkers understand that the Aryan Culture has a value as great as, if not greater than a Meditarranean culture—the 'present-day Culture of the West—and is essential for the building up of a new civilization.

The problem of reconstruction cannot be solved if approached in a spirit of national rivalries and national antagonism. There is something beyond the nation; that for which the Nation exists; that something is Humanity. The Nation must think in terms of Humanity, must think internalionalty; the League of Nations will continue to be a League of Exploiters until it rests on the broad basis of Human fellowship. This idea of Human fellowship has been the inspiration of human Culture. Aryavarta as we see her in her literature and art religion, thought *internationally*; she had room in her heart for the world; the Parsi, the Moslem, the Christian have found here a happy home; the Aryan Culture, unlike the *kultur* of the West, is tolerant, sympathatic, human in its vision, international in its ideals, reverent in its attitude to Humanity.

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The deeper cravings of the Age are for democratic internationalism; divine Humanity is the world's vision to-day; and in turning that vision into a new world-order, the Nations will find much to help them in the Aryan Culture and in the message of India's heroes who saw the imperishable in the heart of toil and struggle and who sing, not songs of war and hate and strife, but the ancient word :—

The-eternal is one;
He hath no caste.

VALUE OF IMPRESSIONS OR SANSKARAS.

(By Dr. Keshav Deva Shastri M.D.).

Children are undeveloped men and possess wonderful possibilities. No two children are exactly alike in their views and development. Environments change disposition Every thought leaves its impression upon the plastic mind of the child. Nature accordingly formulates her plans and lays the foundation of life on those indelible impressions. The process is long and laborious but none the less based on exact laws. The future springs out of the present; the garden blooms only with the seeds sown therein. Every child comes with tendencies and impressions imparted on its brain by the parents, none has a clean slate to begin with and consequently all are different receptacles to the forces of light, culture and knowledge.

The education of a child should begin twenty years before the child is ushered into earthly existence. Human child inherits more than any living being the racial characters. All the physical, intellectual and spiritual traits of parents find their representation in the child. Parents who with discretion impart wholesome tendencies inclined toward greater aspirations leave valuable subconscious impressions on the plastic brains of their children and invariably direct them to a greater life and a greater destiny. These hidden forces develop under favourable circumstances leading the child to attain results no matter how weak its flesh and discouraged its mind may be under adverse environments. It is a potential energy which requires a little touch only and is immediately converted into actual energy. The children of those parents on the other hand who constantly live in the thought of the weak, confused and embarrassed circumstances receive tendencies and impressions that prove deterimental to them in their growth and developement. These impressions have their workings in the deeper realm of the mind. True it is we can remove these tendencies to some extent by reconstructing their subconscious minds and by increasing the powers and the working capacities of those faculties that are favourable to them. We can drown the confused and conflicting tendencies. We can eliminate those that are deterimental and promote others that are useful but all this will entail waste of time and energy for the unfortunate child.

No child should be compelled to spend half of its life in overcoming tendencies that are adverse or deterimental and in rebuilding the imperfect structure of mind when the parents have the capacity of imparting a perfectly constructed mind with marvellous capacities in the beginning. These laws are founded on both the physical

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and superphysical planes. If the parents and especially the mother lives in the happy surroundings of noble and high aspirations with clear thoughts of an artistic, literary or spiritual life her mentality will impart impressions on the plastic mind of her child and leave an indelible stamp on its subsconscious mind. These impressions play a prominent part in the social life of the Hindus. They are mainly based on the principles of Eugenics having been worked out in that land during countless past ages. Every one of these impressions is a milestone in the life of growing child. From the date of conception to the dissolution of body every change is brought about by a new impression. They are sixteen in number. The first three out of these sixteen pertain to the Pre-natal life. Rightly understood and intelligently practised these impressions may prove a boon to both the parents and their children.

The first of these impressions or *sanskaras* is called Garbhadan meaning a ceremony of bringing about conception. It is such a radical and revolutionary idea that many of the modern sociologists would be astonished to read it. It means that mating is not permissable in any from but the procreation of species. To obviate all subterfuges the couples are desired to announce publicly their determination of begetting their offspring. We have touched this point in the chapter on preparetory stage. This auspicious occasion is celebrated even to-day in parts of India and among some of the advanced people. Friends and relatives are invited to partake in the social ceremonies. It can be undertaken immediately after the marriage or long after the marriage is over. The expectant mother should exercise the privilege and with the consent of her spouse should determine on the date when they should mate after thorough preparation. The parents are impressed with the idea that it depends upon them to beget a male or female child of desired characteristics. They must realize that they should get ready to welcome and entertain the invited guest. They must understand that it wholly rests upon them to impart good physique and sound mentality to their would-be child. We know that there are subnormal, normal and supernormal children in all countries and among all peoples. Why should these subnormals suffer all their lives for the faulty steps of their parents beyond the comprehension of society in these days. With the comprehension of the underlying laws parents are made to realize the dignity of begetting healthy and normal children. This solemn ceremony based on social laws entitles the expectant mother to respectful consideration. No sane man should insist on marital relations after conception has taken places No sane mother should seek the company of her companion after she has seriously entered into the duties and obligations of motherhood. All her energies should then be directed toward the upbuilding of her child both mentally and physically.

After the second month when the monthlly flow has ceased to appear and when the probable symptoms of pregnancy have manifested themselves there comes the time for the celebration of the second ritual or impression called Punswan or "Evidence of life" ceremony On the date appointed a password is sent to the friends and the relatives of the families concerend On this occasion elderly persons as well as the friends of the couple get together to render any service or to offer advice to the expectant parents. Homa is performed for the purification of the air and certain texts pertaining to the subject under consideration, are recited. The mother is instructed in the laws concerning her health and the welfare of the would-be child. She is desired to change her environments according to her ideals, observe pictures that can bring her mind to the immediate realisation of her goal; read books that lead to the ideal set forth in her mind and talk, live and dream in the mental world of her aspirations. Her diet and her mode of living should be shaped according to the ideal before her. This ceremony is observed

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differently in different parts of India but the underlying principle is the same all over. Music, and other features of entertainments are introduced to render the social function enjoyable. The father is expected to know that he shall observe a life of contenence and be considerate to his wife. Both are made to realize the weight of their duties and responsibilities. Both are desired to abide by the laws so solemnly explained in public.

This is followed by the third sacrament called Simantonyan or the complete formation of the child. The child is not free from the danger of abortion upto the fifth month. After the period of animation and after all positive signs and symptoms have appeared this social ceremony is observed. Friends and relatives are again invited to attend it. The physician as well as experienced ladies are consulted. Changes in diet and living are advised according to the individual requirements. The Hindu physicians maintain that painful childbirth is unnatural, that it depends upon the mother to bring about a happy and delightful termination of labour and that all these physical conditions can be properly regulated by understanding and living upto the laws. Cereals are cut short, fruits and preparations of milk are added to the dietary and instead of quantity, quality is enhanced to impart more vitality to the blood stream of the mother. Gentle walking, driving etc, for the plenty of fresh air is insisted upon. Social duties are regulated and all environments are rendered desirable according to the ideal set forth.

On the completion of about forty weeks or 280 days the expectant mother is ready to hail the long expected guest. The labour being over she prepares herself for the fourth sacrament called Jatkaram or the the "Birth" ceremony. The child is measured and weighed. It has been amply demonstrated that the height of a mature person is three and a quarter times the heights of the child at its birth and the weight of the person at maturity is twenty times the weight at birth. These measures help the parents to estimate the future of their offspring. All the features can thus be easily determined at the very appearance of child and the parents can fully realize how far they have succeeded in their resolve. There are cases on record when children were supernormal and weighed as much as 19 pounds but the average healthy child should weigh between 8 and ten pounds at its birth. The assembled guests and friends on this ceremony of the fourth impression invoke blessings on both the parents and their child. The child is held as a sacred trust and an immortal being. Its entrance into the arena of the world is hailed with delight and as such should be provided with all the facilities that entitle it to a long and normal life of at least one hundred years.

The post-natal impressions are as important as the prenatal ones. The start being given with a sound body and sound mind, the child must grow normally. All it requires is the right living and proper environments. It needs protection from outside and materials for its growth on both the physical and the mental planes. All the social laws and regulations should be so conducted as to afford this child good and happy surroundings for the unfoldment of its power, forces and capacities that are lying hidden in its subconscious mind. The science of Eugenic yields its place to euthenics. Several other minor ceremonies are observed by the parents during the first seven years of the child's growth. The one most important is held at the age of seven when the child is initiated and is sent out to the academy for education and unfoldment. Here the teacher takes upon himself all the responsibility of bringing into unfoldment the powers of the child. As the sculptor follows the model which he retains before his mind so a teacher should follow the laws and the patterns to reproduce in the child a similar character by imparting certain impressions all the time. This is called second birth. The first birth was more or less of a physical character while the second is mainly on the intellectual plane. The teacher build the superstructure on the foundation laid by the parents and fails or succeeds i

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expression to his being to the physical and the proportion as the parents have given him the material to begin with. Few ever realize the extent and the scope of these powers in the child and consequently little attention is paid to it. The genuine teacher leads and guides his pupil to discover, to draw out these powers dormant in him by jealously guarding his life from destructive principles that hamper growth and arrest development. Every one of the faculties of the child should be used, developed and perfected before it is left to its own resources. He should be led steadily but surely to give full and free the mental, to the conscious and the subconscious and to the personal and the spiritual. Thus guided his life would transcend all limits, penetrate all obstacles and march triumphantly to the goal of his aspirations. Enthused by the congenial environments and brought up under the fostering care of the science of Impressions such a child would be able to realize the greatest greatness imaginable. These experiments are being conducted in certain institutions called Gurukulas in India. Impressions alone lead to the formation of sound character.

DHARMA PADA.

(By Raghuvir)

Dhamma Pada forms a part of the teachings of Buddha. It is written in Pali, the popular language of the days of the Buddha. The language is essentially the Sanskrit of his days as spoken by the unlettered people, purer and nearer to the Sanskrit of the Mahabharata, as compared with the Parakrit of Bhasa or Kali Das. Some of the peculiarities would be found in the quotations given further on.

Buddha teaches no new religion but he simply revives the old Vaidic Dharma. He says :—

न हि वेरेण वेराणि सम्मनतीध कुदाचनं ।
अवेरेण च सम्मन्ति एस धम्मो सनातनो ॥

(Enmity can not be counteracted by enmity, it must be faced with friendless *for this is the religion of old*. He had no mind to found a new religion, he only wished to reform the existing evils of the society. He has no where given a new name to the religion he preached. His ideals are the same as those of the Vedas. His ideals of Brahman was strikingly coincident with the Vedic ideal. He advises to adore the Brahmans. He says :—

सुखा मेत्तेय्यता लोके अथो पेत्तेयता सुखा ।
सुखा सामन्यता लोके अतो ब्रह्मञ्ञता सुखा ॥

(Happiness is got by the worship of the parents and of the Brahmins He devotes one full chapter in defining a true Brahmin. According to him Brahmins are no. born but are made by their actions in lifet For he says :—

न चाहं ब्राह्मणं ब्रूमि योनिजं मत्तिसंभवं,
भोवादी नाम सा होति स च होति सकिंचनो ।
अकिंचनं अनादानं तमहं ब्रूमि ब्राह्मणं ॥

(I do not call a person a Brahmin, simply because of his high birth ; if he is tainted by hatred and jealousy he is Brahmin only in name. I call that person a Brahmin who is faultless and pure-hearted.)

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He revives the Vaidic ideal of Brahmanhood. At one place he says that

दिवा तपति आदिच्चो रत्तिभाति चन्दिमा।
सन्नद्धो खत्तियो तपति झायी तपति ब्राह्मणो
अथ सब्बमहोरत्तिं बुद्धो तपति तेजसा॥

(The sun shines by day, the moon by night, a Kshatriya by the armour and a Brahmin by his high thoughts. The lord Buddha shines all the day and night by his lustre.)

He defines a Brahmin as one who has destroyed all sin.

"वाहित पापोति ब्राह्मणो"

He cut the ground from underneath the hereditary Brahmanic supremacy and created instead the superiority of the high and noble-minded over the ignorant and the base. It was quite in keeping with the Shastras. For Manu says :—

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैतिशूद्रताम्।

His Bhikshus were not mere beggers wandering in the streets with no morality. Buddha distinctly says that a man can not be called मुनि simply by keeping silent

"न मोनेन मुनी होति मूढरूपो अविद्दसु" १४।१३

Moreover

सेय्यो अयोगुलो भुत्तो तत्तो अग्गिसिखुपमो।
यं च भुंजेय्य दुस्सिलो रट्ठपिंडं असञ्ञतो॥

(It is better to swallow a ball of iron as hot as the rising flame of fire than to eat the food given by one himself leading a wicked life.)

योध पुञ्ञं च पापं च वाहित्वा ब्रह्मचरिय वा।
संखाय लोके चरति स वेभिखुति वुच्चति॥

(He who leaving good and evil aside leads the life of a Brahmacharya in accordance with religious injunctions, is called a Bhikshu.)

At places the Paurinic gods are mentioned, but it does not mean that he believed in them The following sloka would serve as a good illustration.

नेव देवो न गन्धव्वो न मारो सहब्रह्मुना।
जितं अपजितं कयिरा तथा रूपस्स जन्तुनो॥

(Such a self-controlled person is not defeated even by the gods, the Gandharvas and the God Kandeva accompanied by Brahma.)

We find two parallel slokas occuring both in Manusmuriti and in Dhampada.

This hints at the date of the present Manusmuriti in slokas and suggests that this Manusmuriti was widely read and formed the part of the education of every cultured man. so much so that Buddha did not even mention the name of Manu These passage are :—

Budha.

(१) अभिवादनसीलस्सनिच्चं वुड्ढोपसायिनो।
चत्तारो धम्मा वड्ढन्ति आयुयवण्णोसुखंबलं॥
(२) न तेन थेरो होति येनस्स पलितं शिरः।
परिपक्कोवयो तस्स मोघजिणोति वुच्चते॥१४।५

Manu.

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः।
चत्वारि तस्यवर्धन्ते आयुर्विद्यायशोबलम्॥

Some other phrases as मनसा वाचा कर्मणा एष धर्मः सनातनः are found used in both the books.

All this proves that Budha believed in the doctrine of the Vedas and preached no new doctrines He preached the efficacy of Yoga and thus admits the existence of God.

योगो वे जायती भूरि आयोगा भूरिसंक्षयो।
एवं द्विधा पथं जत्वा भवाय विभवाय च
तथत्तानं निवेसेय्य यथा भूरि पवड्ढति॥

(Yoga fosters wisdom and not practising it destroys it. Knowing thus the two-fold path leading to prosperity and to decline one should lead his life in such a way as would lead him to prosperity).

At another place he clearly admits that समाधि (or the concentration of mind and soul in God) leads to the attaining of unfailing bliss.

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"सद्धाय सीलेन च विरियेन च।
समाधिना धम्मविनिच्छयेन च॥
.....
पहस्सथ दुक्खमिदं अनप्पकं॥"

(Save yourself from the uninumerable miseries by faith, right conduct, valour und by समाधि.....)

Buddha believed in the existence of soul as is indicated in the following sloka

अत्ताहि अत्तनो नाथो कोहि नाथो परोसिया।
अत्तना व सुदन्तेन नाथं लभति दुल्लभं॥

(I soul is the lord of itself, and no other. By a well controlled soul one can obtain the unattainable Lord)

Here the words दुल्लभं नाथं clearly refers to God, and therefore it is quite absurd to say that Buddha was an athiest.

Buddha introduced no new religion, for he characterises his religion by the words आर्य धर्म and सनातन धर्म, and moreover he is enumerated among the Avatars (अवतार) in the Puranas. He learnt his religion from the Brahmins and tried to reform the society of his days.

WHAT IS TRUE RELIGION.

(By Manmohanbai Hakumatbai Desai.)

True religion is not fanaticism, nor egoism. True religion is not enlogy of one's creed and condemnation of other's creeds.

True religion is not empty verbiage, but solid example.

Religion is morality. Religion is Duty. Religion is good actions. They are cowards and hypocrites who philosophise over religion and dogmas and try to compare and place one tenet or dogma of one religious sect over that of another. They do so because they are egoists without thought or conviction. Where a man begins to discuss his religion as the best and to decry and ridicule that of others as bad, where he begins to compare values, he shows his utter ignorance of the true concept of religion. Where religion breeds strife and dissensions, it becomes the most irreligious. Such a man and such a religion should be ignored.

True religion is freedom from clinging to one's own notions of good and bad gleaned from superficial study and discussions of religion. Where there are limited ideas, there is no true freedom, and consequently no true religion. True religion, in brief, is duty to the family, the community, the country and the world. Religion that breeds hatred and compares values is a sham. The rigorous Nelson Motto "England expects every man to do his duty" is truly religious.

Religion is not empty ritualism and sham dogmas of worship. These are first steps to knowledge that leads to Realisation. But the moment they are treated as religion itself, all true concept of Religion dwindles into insignificance, and ritualism becomes a curse.

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The idea of Duty is broad. But it is enough for us if we can forget our petty differences and petty jealousies, give up our avarice and avaricious customs, educate and enlighten our children in the paths of Truth and Right and aid our fellow brothers in their difficulties.

Religion and Morality are comparative terms interchangeable. Religion includes morality and without morality one cannot be religious. The alphabet that teaches you the supreme truth of religion begins with the first character of Duty and ends with Realisation. The various rites and ceremonials prescribed are steps to discipline us. But, alas, these which are not religion are set up as such and religion is abused. We cannot do without rites and we cannot do without ceremonials as we cannot dowithout the alphabet if we want to learn a language. But those should be explained in their true significance. It is when the religions tenets degenerate into superstition that religion becomes a mockery and its tenets a humbug.

AN APPRECIATION OF DAYANAND.

(By Principal G. S. Arandale.)

Dayanand Saraswati was and no doubt still is one of the greatest reformers and spiritual forces India has known in recent times. His dominant personality had found extraordinary reflection in the virility of the Arya Samaj movement, and in almost every one of its adherents. I am naturally specially interested in the educational aspect of the great work the Arya Samaj has done, and I can only wish that every movement were affected with the same zealous spirit as has from the very beginning animated Arya Samaj workers in the educational field. The Dayanand College at Lahore is itself a monument to the efforts of members of the Arya Samaj under the inspiration of their great leader, and the Gurukula Academy at Hardwar exemplifies the very rightful eagerness of many Samajists to revive the ancient ideals and traditions of Hindu education. There may be some who feel that in this latter movement there has been too great a tendency to revive the old at the expense of the new. In all reforms this is inevitable, and it may be that in course of time the authorities of the Gurukula will find it advisable to modify their scheme. On the otherhand, without such movement, even if an extreme direction, we shall never attain the just balance between the essential ideals of the East and the practical achievements of the West. That members of this movement are in the forefront of the public service of their country is clear from the number of members of the Samaj who have attained public eminence and have won the gratitude of the Indian Nation. Not the least among these stands the name of the President of last year's Special Congress—Lala Lajpat Rai. The Arya Samaj is thus one of the great forces drawing India to her destiny, and I am glad, therefore, to have had this opportunity of paying my tribute to its worth and work.

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A DIALOGUE ON NON-CO-OPERATION.

(By Mr. Shiv Nanda Prasad Kuliyar.)

M—Strange! How blind some people are! Can there be anything more patent than this that India is unprepared for Self-Government and even more unprepared for non-co-operation.

N—You say that some people are blind and do not see the unpreparedness of India. Would it not be well for you to state the data on which you base your conclusion. Perhaps the light you will bring will enable these benighted men to see their own blindness.

M—That India is unprepared is self evident. It requires no demonstration. If a man cannot see the sun, could you in any way make him see the great luminary?

N—If you will tell a blind man that the sun is a shining orb., perhaps he may not understand you, he may even doubt you, but if you will tell him that the source of all light and heat is a shining orb high up in the sky whom we call the Sun he may begin to understand you for coldness and warmth he knows; that is perhaps why even blind men do not dispute the Existence of the Sun.

M—Self-Government I leave for the present. Non-co-operation is the question of the day and I will show you how unpracticable it is—the most foolish of all foolish schemes.

N—In order that there may be no confusion hereafter it would be well to state clearly at the outset what are the issues to be considered.

M—It would be more convenient if you were to state the proposition that I have to demolish.

N—The points to be considered are (1) The object of Non-co-operation and (2) the methods by which that object is to be accomplished.

(1) The object of Non-co-operation is this —To bring home to the Bureaucracy that the welfare and the voice of India are no longer to be despised. They are paid to serve not to lord it over her. They can not rule her contrary to her will. If they persist she will make them helpless.

(2) The method to be employed is withdrawal of members from Legislative Bodies, withdrawal of boys from schools and colleges, withdrawal of cases from Courts, in one word—to stand aloof from the present Government and to proceed to live by ourselves, and to guide and enable the people to live by themselves.

M—You have chosen to put the whole case in your own words. They are different from Mr. Gandhi's No one can however fail to see that the spirit underlying both of them is the same: Bureaucracy must obey the *Will* of India.

N—I am glad you do not make much of verbal differences. You desire to understand me, is it not?

M—Yes, I wish, but I fail to understand your logic when you decide on Non-co-operation.

N—What can we do? Co-operation we have tried and it has failed us miserably, arms we cannot take up. So we stand aloof in our helplessness.

N—Here let we tell you a fable. Once upon a time, long long ago, an old man had several sons and daughters. As usual there were frequent quarrels among the brothers. The old man therefore decided to send them away on long journeys—each in a different direction—so that they may not have any more occasion to fall out—

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promising to each high rewards if they could give a good account of their respective life. One of the sons was a youth of sound but delicate constitution—broad—browed and meditative. The other sons were robust youths—boisterous in spirits—never more happy than when giving or receiving kicks and blows. When the time for parting came the mother—a kind—hearted woman as women always are—felt keenly for her poor darling boy and asked one of her daughters—the wisest of them all—to accompany him. In the little finger of the left hand of this she deposited a few drops of the nectar of Life—and she charged her never to forsake her beloved father. They went—each on his way. Years rolled by. The meditative boy had settled in a beautiful country. The others took to lives of adventure. They often came into conflict with each other but none knew they were brothers. The meditative brother had amassed great wealth—the country being fertile—and the inhabitants gentle and loving. The sister had grown into a bewitching woman—many were the jewels that adorned her diadem. Fortune had favoured them—they had escaped the attention of the adventurers—ups and down they had known in their lives but altogether miserable they had never been. At the time we are now speaking of they were living in peace and enjoyment.

At best fortune is fickle. However long she may favor—and she does sometimes prolong her favors—a time comes when she has to withdraw her protection—and that is the consolation of mankind. This shows that a just cause regulates the course of events in the world. Such a time had come for the favored child of the loving mother. Long had he enjoyed life. Now must he taste of the cup of bitterness.

One of the adventurous brothers had heard of the wealth of the brother and the beauty of the sister. He came down upon them—bringing fire and sword to the fair country of the innocents. A brave fight the broad—browed brother put up but the gods were against him. He had to yield—much of his wealth he had to part with to satisfy the plundering instinct of the invader.

The lion had tasted of blood. Who could keep him away from blood now? The more one finds one's passions, the more one's passion grow.

Frequent and fierce were the battles fought between the brother (they knew not they were so related). At last the young mild man gave in. He retired from the city to the pastures of the jungle and deserts. A good portion of the country passed under the rule of the victorious brother. Conflicts now and then there were—even serious sometimes—but on the whole they managed pretty well to pull on. The country was rich beyond measure, it abounded with the good things of this world and both sovereigns lived in splendour. The fame of the country had spread far and wide—the skill of the people was great—they excelled in many arts—and many there were among them who knew more of things hidden than of things apparent to mortal eyes. The fame had gone forth and many eyes were turned towards the land which all accounts said was overflowing with milk and honey.

The third brother who had wandered far away into the white country now appears on the scene. His arrival creates a new situation.

A triangular fight ensues. This third brother is cleverer than the two others—and sees through the secret of success. Brute force will not avail. He must fight with his brains and his tongue. He adopts the role of the ministering angel. He has come, nay, he has been sent by a wise Providence to bring concord where discord prevails—to establish order where chaos reigns supreme—he has come to serve them he has no axe to grind—his sole mission—the God appointed mission—is to uplift his

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fallen brothers—a terrible burden has been placed on his shoulders—the White Man's Burden—and he must do his best—he has no choice but to discharge his sacred duty —and that he will do—cost what it may. The device succeeds.

The praise of the new comer was on every lip. So wise, so energetic and so obliging, he did nothing for himself, many things for others. He had relieved every body of his functions. He had taken upon himself the burden of every one else. He had made himself responsible

For the safety of their persons
For the protectiou of their property
For the education of their children
For the comfort and care of the sick
For the collection of their revenue
For the expenses of the State

He was to be their man Friday—true and faithful in his self—imposed duties. The people had but to till the ground and to pay the taxes, nothing more. The two brothers, the late Governors, had nothing to do but to eat and drink and be merry. They were told not to worry themselves with any anxiety. There was happiness in the land. The millennium had come. One could now realize there was such a place as Heaven, that there lived such a being as Christ who shouldered the sins of others. Verily the Christ had come.

Time rolled on. Every function of state had passed to the whiteman. Authority from the highest to the lowest centered in him. His was the voice that commanded obedience. His was the voice that struck terror into the heart of the bravest. He was supreme. He now ruled. Every custodian and trustee must rule—and rule with an iron hand—who would discharge his duties faithfully. He is responsible to God—not to the people. The people are his wards. Like children they need discipline. They need to be controlled. It is good for them. The enchantment was complete. Such blindness? Can there be any other explanation than that the Gods had befogged their intellect and cast a spell over their mind? Some said it is the weakness in the brown mand's character—so prone to yield to the pressure of the strong.

It is human nature to think a little highly of yourself.

The most modest man has a sense of superiority lurking in his heart.

But when a man begins to look upon himself as an inferior being—unequal to this duty and unequal to that, unable to look straight and speak straight to the face of a brother man—when he is overwhelmed with a sense of his own unfitness. —you may rest assured that his degradation is deep enough. Similarly when a nation begins to think that she is inferior,—powerless, helpless; that she can do nothing to others while others can do to her what they like, you may be certain that she is doomed to subordination.

The white man had raised the cry that the past governors had been incompetent. The phrase caught on. Not only were the governors unfit but the people as well were good for nothing. The fall of Adam possessed all his race. The people began to believe in it and to act up to it:

We can't command the army,
We can't govern the people,
We can't teach the young,
We can't heal the cripple,
We are good for nothing,
We are good for nothing.

Such was the burden of this national song.

They were unfit for anything but to serve. And loyal servants they became.

Was the cup of misery complete? Not yet, not yet. Loyalty is good but loyalty does not always bring respect.

The white man made many laws and regulations—all for the good of the people—but the people had not intelligence enough—they saw no wholesomeness in some of them.

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They protested. The white man was enraged. Power and sanity do not go together long. Power makes a man unreasonable. He insisted. He persisted. There was a terrible commotion in the country. The white man knew his man well. He had read his character aright. The effect was miraculous. The people surpassed themselves—they outnatured nature, they crawled on their bellies at their master's bidding. The white man's triumph was complete.

The commotion subsided. Peace and order was restored. But when the people realized the extent of the havoc made on them they raised a hue and cry over it. A mixed Court of whitemen and blackmen set to investigate. After months of labour they chose to disagree. The whitemen was for the whitemen—the blackman for the blackman. That is natural. Between the rulers and the ruled a great gulf was fired. In the camp of the people two parties sprang up. One was willing to join hands with the whitemen, the other was unwilling. They opposed to any such course of action. The 2 black brothers found themselves ranged in opposite camps.

The sister could no longer bear such degradation. She fled the country. She rediscarded the purdah.

Help she had started to seek. From whom? That she had not paused to consider. Love was in her heart and love she thought was in the heart of every one else. Poor innocent soul. Illusion! Every one has some illusion or other, and how many are the illusions that are shattered in a life time? She searched for help in many quarters but no where found any. Where were her Father and her Mother? Gone? Was she an orphan! Was there none to take care of her and her brother—the poor mild brother—who could not take care of himself—weak nerved, pegion-hearted—whom to love and protect her wise mother had charged her. Dejected, despairing, with her faith in the chivalry of man gone, she retraced her steps to the home she had fled from.

Lacerated in heart she wept and prayed, wept and prayed for many a day and many a night. "Mother give me some Light. Father give me some strength." Thus she prayed far into the night—in silence—in loneliness. The day of her birth had arrived. She was at her prayer again—the night had far advanced. The clock strunk one. It was the hour of her birth. A cry rose to her lips She opened her eyes. She was blinded. A vision clothed in Light and splendour rose before her. She knew not whether her eyes were open or shut. She was terrified. It was so like her mother. It was so like herself. And a voice came forth. "Have faith in Thyself So shalt though be strong." She rose in terror and bewilderment. Lo there was another vision—one more reaplendent. Was it her father, was it her brother? She knew not. And a second voice spake. "I help those who help themselves." None other.

She lies prostrate—dumb.—She has not found her tongue yet However much she longs to deliver her message, she cannot.

On her right stands the broad—chested adventuresome brother. His eyes are wide open—his countenance grim. In earnest tones and with impatient gesures he thus speaks:—Arise, awake, sister. No more have we to do with this brother. We will do without him. Our destiny we must carve ourselves. Life is a struggle. We must bravely face it. There is no progress without sacrifice and without suffering. It is all a question of suffering. Arise, and with your—sweet words strengthen us in our resolution. Then speaks the mild—eyed man, in easy tones, and icy manner. "Patience brother. Remember we are so weak and helpless. Do not court disaster. Do not plunge in ruin. My heart sinks at the thought of suffering that your action will entail. Let us beg for more favour. Do not anger him. We cannot do without him.

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You are simply courting defeat and disaster."

Replied the earnest man—Dear brother I am simply doing my Duty.

The prostrate sister has not found her tongue—has not yet delivered her message.

M—As a fable it is interesting. It also throws some light on the mentality of those who support Non-co-operation but to be frank it is out of place in a serious discussion such as we propose to hold. I will not allow any feelings to cloud or influence our judgment. I am sure you will see the justice of my remarks.

N—I quite agree. But in justice to myself I must explain that my object was not to appeal to your sentiments but to draw a vivid picture of the whole situation—the better to understand and to keep in view the sequence of events—the causes and their effects—what we have sown and what we have reaped and what lessons we are to learn from our past experiences.

M—For the present, I decline to learn wisdom from your imaginary tale. We have to deal with hard facts and stern realities of life and not with webs that idle fancy weoves for the dreamers or the idealists.

N—You prefer the dry as dust method. Well, proceed. I hold my soul in patience.

M—You will not need to do that. The insipidity of the fare that I shall bring will be more than compensated by the zest of the sauce you are sure to contribute to it.

M—Now you will admit that there is a vast amount of ignorance in the country—that only about 3 persons in a hundred are literate—not to speak of education in a higher sense—that because they are ignorant it follows that they will not support you in any action or inaction that will bring trouble and suffering to them—that without their support your scheme will fall to the ground and you will make yourself the laughing stock of the world. It must also be remembered that failure will embolden the rulers to tighten that grip a bit more.

N—I take up your last observation first. I know *failure* is a dread word. Most so in India. Our very education begins and ends in terror of it. And such is the education for which all are crying—an education that makes cowards of us all. Fancy a man being warned of consequences when he proceeds to do his duty. When the British Cabinet decided to go to war with Germany did it occur to it that if England failed she would go to the dogs? Does an airman think twice before he goes up in his aeroplane? Does a policeman take time to survey his man before he grapples with him.

We are really too wise, too philosophical. That is why people call us unpractical. An occasion calls for immediate and decided action. But we begin a lengthy examination of the pros and cons of the question—and you know the result: a mass of arguments on one side and an equally formidable volume on the other: Result: We are always divided. What can be more simple than this:—the nation has been wronged: what are we to do? For all the world there is only one answer: For us there is none we are divided: we are still philosophising. Let the Indians go if not in body then in their imagination to the countries of Europe, and learn—not wisdom, we have already too much of it—but manhood. Of course we shall demonstrate our manhood by strictly non-violent means.

M—That again is an appeal to my feelings and not to my intellect. I must ask you to give categorical replies to my objections; and you must con-

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vince me by sound reasoning **that** Non-co-operation is a necessary and an effective means to attain the goal of autonomy.

N—I admit that 99 per cent. of the people are uneducated in the sense you mean. They still live in an atmosphere of philosophical speculation—Karma and Re-birth—and know nothing of socialism and Bolshevism. But I do not admit that education implies negation of difference in opinion—that when all are educated all will act unitedly and give us full support. In the Congress were assembled all the men of light and leading but they were hopelessly divided. If those who are already educated can not agree among themselves, it is unreasonable to suppose that all will agree when all are educated. The more learned a man is, the more likely he is to have a theory of his own and to differ from the views of others. Education is of two kinds: School Education and Home education. School education is book learning: the development of knowledge and intellect. Home education is character building: the development of the Will: it comprises the whole duty of man. This is the more important side of education and this is what the Indians neglect and for which they have to pay to dearly. Our education makes us only *Wage—earners* but not MEN. Therefore I can say with some boldness that the masses require not an education of the intellect—God has already given them enough of it—but a sounder and truer education of the *Will*. For the present and for our purposes the education which the bracing atmosphere of Nationalism is imparting to the masses is good enough. You may supplement it as much as you like. My plain answer therefore is that we need not wait for more education, the people are fit and ready and the country prepared to *follow* you—you can't expect her to *lead* you. The lead must come from you. It is the leaders who require to be educated—to be disciplined—to be schooled. Perhaps it is wrong to call any man a Leader. Every man from the highest to the lowest should be a follower. Right and Honorable conduct should be our Guide and Leader. And those who call themselves or think themselves our Leaders should learn not to agree but to decide upon one Line of conduct which each and all should strive to follow faithfully. Energetically, doggedly till the goal is reached.

M—The logic of facts is stronger than the logic of theories. History proves and the late war has demonstrated before our eyes that other nations though made up of millions of man can act unitedly as one man. What is it that makes them so act?—and what is it that keeps us from acting in a similar manner? It is, I am sure, education in their case and ignorance in ours. I find no other sufficient cause to account for the difference.

N—However I wish it were so simple as you seem to think: the question as well as the solution you suggest. But it is not. If education could unites, the Congress would be a united body.

M—Then either that education of the Indians is defective or there is something peculiar in their composition which keeps them from combining and organzing. What a pritiable sight India presents! A nation of 35 millions all subordination! A body with many limbs but without a sane mind.

N—Truly have you spoken. When such educated men and noble souls as Gandhi, Malviya, Lajpat Rai, Chakravarti, Jinnah, and a host of others of equal sense and sincerety, cannot agree to decide upon a course of concerted action I despair of what you call education. I pray to God for mercy. There seems to be no other hope. Fancy a great leader talking of conscience in support of his back sliding. The conscience which allows a man to shake hands

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with these who have wronged his nation is worthy of either Hell or Heaven and not this world: But I had forgotten Hegel's philosophy: this world is the identity or realization of both Heaven and Hell. So long as India remains a nation of philosophers she will remain a nation of slaves.

M—You have no faith in education, where then is any hope for India?

N—Certainly I believe in education, but I give it a wider meaning. I go a step further. I say the best education is in the air we breathe and in which we live at present. Gandhi educates more than a college course. In fact we need some inspiration from on high to effect a change in our mentality.

M—Then it seems it is really true that we are an inferior race and the English superior for the reason that we cannot combine and act and they can.

N—But you forget Ireland and the Balkan States, Egypt and Poland. The inferiority does not lie in the race as the Europeans assert in regard to the asiatics. When once a nation through some weakness or untoward circumstances happens to come under the subjection of another nation, it is always difficult to shake off the yoke of thraldom. Man has a short memory. Have the European forgotten the Moors? For how many long centuries were they under their yoke?

M—Tell me how other nations have won back their independence.

N—Do not ask me. You will shudder to hear their stories. Indians have no heart for blood. When even Arjuna needed a big dose of the Gita to put heart into his breast, the gods may well fight shy of you and me. That is why we advocate non-violent non-cooperation. Keep aloof. Raise not a finger. Go about your business as usual but do not depend upon any foreign agency. Substitute one of your own. All this will not be an easy task. All up hill work and no rest. Many a failure you will have to suffer and to have it stand up again and again. You will perhaps say why we should plunge into trouble at all when we continue in our ease and comfort. But life is not ease and comfort. Do what you will. We all chose to give away our country for the sake of ease and comfort—but here we have starvations and deportation and gallianwalabogh and if you still refuse to take care of yourself you do not know what the gods may have in store for us. In any case the days of Lotus-eating are over. Choose between self-respect or ignominy.

M—The same difficulty meets us again: want of unity: Some will choose self-respect and some ignominy. It is education alone that can help us. I say this because I see that where education is imparted in greater numbers as in Germany and England there the people act without any disagreement. This is hardly disputable.

N—The percentage of education differs in the different countries of Europe yet they all joined in the recent great war *to all appearances equally united*. You cannot say that Germany was more united and England less. Every Nation that ever went to war went in a united body as one man—whether it be Germany in recent times or Greece on Rome in ancient times. *The fact is that unity is only apparent not real. It is always the party in power whether it be a King or a Cabinet that decides on and declares war not the people.* The people are rather in all cases kept in the dark. So did England and so did Germany. The people support or have got to support their Government. It is seldom that their interests in the war clash, and so there is no reason for them to divide their camp and weaken their efforts. Take the case of England. Every body knows that there was a party which was opposed to the prosecution of the war and a very strong and large

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party which was opposed to conscription. It is said India wholeheartedly supported England in the late war and that she is, to a man, supporting England in the governance of the country. If because of her want of a education she is unable to back up her Leaders, how is it that she is able to support her Rulers. Am I not therefore justified in saying that even uneducated India can, to all intents and purposes, unitedly act. In fact she is actually supporting England wholly and unitedly.

M—To speak the plain truth India is not supporting England. It is England which is supporting India or rather protecting India. She merely allows England to govern her. Her Co-operation is merely passive.

N—You are sadly mistaken. The support which India gives to England is very active and very substantial. When a million of her brave sons—Sikhs and Pathans and Rajputs—lay down their lives for the Empire, when hundreds of thousands of men are serving the Government as Police men, custodians of peace and order, when millions of men are daily paying their hard earned money into the coffers of the Government, when 35 millions of people are obeying the Laws and Rules of the Government, it is a poor consolation to hear that the support is merely passive—not even active. But whatever it might be—whether you call it by this name or that—is it not true that what she is giving to England she can give to her own Leaders? For that she needs no preparation.

M—You have overlooked the most important factor involved in this question of Non-co-operation. Supposing for one instant that she can give the support that you ask of her—have you given a thought to the trouble, misfortune, suffering that she will bring upon herself by the support she will give you? She supports England and in return she gets protection, peace and order—She decides to support you and she plunges herself into suffering—that is certain. Is it wise of you to lead her into trouble—possibly destruction.

N—I have no such intention—no such desire and no such motive. That is precisely why we have decided upon Non-co-operation and non-violence. We simply ask India to go into retirement and sit with folded hands. If this enrages the rulers and they take the mad course of persecuting you—which they will never do, wise as they are—bear the persecution for the sake of your Duty and for the sake of your country. India has been wronged and if the Indians have any manhood, any self respect, it is their sacred Duty and in fact the least part of it—to protest. I do not advise them to fight or employ brute force in any shape or form—that would be suicidal. I simply ask them to do the least that any one claiming to be *Man* should and would do. We ask them to protest in a body, in a way that will tell. If all India were to go to balmy sleep say for a week, it will not only give new life to her dead bones but effect a marvellous cure in her Rulers—a cure which they stand in sore need of.

M—Suppose India takes your advice and all the Government servant absent themselves from their duties, all the children from their schools and the councellors from this seats in the Council Chambers, the policeman from the duty of protective and the Postman from delivering your mail, what would happen? Two things only. Either the people and Government will sit idle for a time, say a week, or a month, and then Government will begin to dismiss and punish those or some of those who absented themselves and appoint new men in their places or trouble will begin at once—arrests, prosecutions and commitments to jail. In

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both cases trouble must follow. Can you look upon that picture with any equanimity? Would any people, whether educated or uneducated, enter upon such a course with their eyes open?

N—You have drawn a very dark picture and a one—sided picture too. First, we do not propose to launch out a thoughtless, formless adventure such as you have suggested. For instance the policeman or the Postman will not be asked to sit still so long as some other agencies equally serviceable have not been substituted in their places; secondly, you have given all your attention to the people; what they will suffer and how they will be persecuted; but you have not bestowed a thought upon the Government; how they would take this dose of a purgative medicine, what purifying effect this spell of hunger cure will leave upon them. Men are trifled with not Nations.

M—I am still unconvinced. I doubt whether your sincerety and logic would induce the people to accept your advice They are plain common sense people—men without vision. They do not feel as you feel. The blood does not stir in them as it stirs in you. You are patriotic: they are not. You are willing and eager to suffer, they would not. You have received education and you understand your duty, they do not. Hence I say and says every right—thinking man—let them be educated, when they have understood their duty they would willingly follow you

N—You do the masses a great injustice. They are as noble as any educated man. They are better patriots than any of us. Who were the men who crossed the seas, braved the inclemencies of a rigorous climate, and cheerfully gave up their lives in a far off foreign country—not one or two but ten lakhs of them? They came from the masses—men whom you are pleased to call uneducated, vision less—unpatriotic. How many of the so-called patriots have done anything so noble? God gives enough of common sense to every man to enable him to live a noble life. I doubt whether your so-called education adds anything to it or takes away much from it. But you still harp on the same string—to wait till the people are educated. How long will that take at the rate we are giving them? But I hold that that is a fallacy. You can have even now all the support you want from the people. It is the educated people—it is the Leaders who are lacking in initiative and in courage. It is they who are falling back and looking behind—many of them.

M—You say that the people do not need any more education than what they are getting—that they have common sense enough to follow and support you, that the unity of a nation is merely apparent not real why then—there seems to be no difficulty in the way of non-co-operation, it will be all plain sailing—why do you not launch forth your scheme and in a week's time force the hands of the British Government and secure for yourself the long talked of Swaraj?

N—I have said and I do say that we need not wait for more education—not only because it is not essential but also because there is no prospect of its coming soon enough;—that the Indian people are as intelligent as any other nation and we may safely count upon their support But when I said that the unity of a nation was only apparent not real, what I meant to say was this. A well organised, well established institution such as every efficient Government is—with all the the power and resources of a State behind it—does not care for some little difference that may exist in the country. In every emergency and at all crises it is able to present a united front Take the case of India herself The masses know little and care still

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less for the Government: The educated classes are always wrangling with it: and yet does she not present a united front to all the world? She sends her representatives to the League of Nations. and to the Labour Congress she makes war with the Amir of Kabul, and enters into a treaty with the King of Nepal. And so does every Nation with a Government of its own. But what is Nationalism in India? It is still a mere cry—an idea—a force no doubt but not a power yet. There is no organisation. It will take time to create one of authority which really gives so much power to a Government—it has none. The Government—whether of the people or foreign—has the power to enforce its will. Nationalism has none. There lies the difference. There is our weakness. We must depend upon the willing obedience of the people themselves and when that begins to come—the battle is won. You taunt me about forcing the hands of the Government in a week. But why should you be so impatient with us when you have been so patient with the Government and with yourself. For hundreds of years we have been kowtowing—hence our inability to shake off the habit all at once. It aches our heart to part with it. It's burden is no burden to us. It is a necessity. Without it we cannot walk with sturdy steps. We lose our balance.

M—After all you need time—though not a long time, to start your work effectively; and you need to educate the masses though in a different sense.

N—Our most urgent need is to educate, to school the Leaders. They must learn the way to work—to govern. I wonder what they would do if they get independence. Suppose the future Government of India have to decide whether they should go to war say with Afghanitan. The Cabinet hastily meets. There is a division. The majority declares war, but the minority refuses to acquiese in the decision because the country has not been consulted and is, in its view, opposed to war. The matter does not stop here. The minority pleads that it is a matter of conscience and it must advise the country to refuse to support the war. I know you will say that all this would be unconstitutional and no Minister in his senses would do that. But I ask is it constitutional for distinguished Leaders to refuse to submit to the verdict of the Congress? Whatever may be the pleas they put forward, such action loudly proclaims their unfitness for high functions of State. And how incongruous! Ludicrous !! In the Council Chamber of the Viceroy, during the days when the Punjab disturbances were being discussed, there were some whose indignation at the atrocities knew no bounds—to-day they are anxious to go to the Council—in opposition to the mandate of the Congress—to serve their country! What India lacks is the character of Gandhi—the bull dog tenacity. If there is any salvation it is there—at least for the present.

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SOME ASPECTS OF ARYAN CIVILIZATION IN THE RAMAYANA PERIOD.

I

By "Historicus."

Economic Conditions and Refinements and Accomplishments of Life.

Daily Wages

Henry George has observed in one of his works that it is the equal distribution of wealth in a community which is the sign of sound economic conditions. The total wealth of a country may be incalculable, but if it is concentrated in the hands of a handful of exploiters and capitalists, it cannot be asserted that the land is flowing with milk and honey. It is, therefore, the amount of daily wages which a labourer gets which determines the prosperity of the nation. Judged by this standard, India in the Ramayana Period was very well off. In his description of Ayodhya, the metropolis, the poet—historian Valmiki incidentally says.

A piece of gold, the smallest pay,
Was earned by labour for a day.
On every arm was bracelet worn.

The smallest piece of gold cannot be of lesser value than Rs. 7-8-0 and considering the fact that in ancient time the exchange value of a rupee was many times more than it is to-day, it must be acknowledged that the Indian people were never so well off as in that period.

Overflow of Wealth in Princely Houses

That being the economic condition of the lowest strata of society, kings, the princely houses and merchant princes were, of course, rich beyond the dreams of avarice.

On the occasion of Rama's wedding his father King Dasratha gifted kine to Brahmanas. The gift is thus described in the Ramayana !

When the next sun began to shine,
He rose and made his gift of kine.
A hundred thousand cows prepared,
For each young prince the Brahmans shared.
Each had her horns adorned with gold,
And duly was the number told.
Four hundred thousand perfect tale,
Each brought a calf, each filled a pail.

(I, LXXII).

When, immediately after the demise of Dasratha, envoys were sent to fetch Bharata from his maternal uncle's country, which some identify with Persia, by the Prime Minister and the Council of State, costly presents were also borne by the mission for Bharata and King Kaikeya. Says Valmiki :—

The monarch's feet they humbly pressed,
To Bharat next these words addressed.
The household priest and peers by us,
Send health to thee and greet thee thus.
.....
.....
Receive these vestures rich and rare,
These costly gems and jewels fair.
And to thy uncle here present,
Each precious robe and ornament,
These for the king and him suffice—
Two hundred millions is their price—
These *worth a hundred millions*, be,
Reserved, O large-eyed Prince, for thee.

(II, LXX)

The Metropolis, its Squares, Roads, Groves, Lakes etc.

The description of Ayodhia as given in the Ramayana compares very favourably with the description of any modern town—Occidental or Oriental. Here are portions of it.

Imperial seat—her walls extend,
Twelve measured leagues from end to end,
And three in width from side to side,
With square and palace beautified.
Her gates at even distance stand,
Her ample roads are wisely planned.
Right glorious is her royal street,

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Where streams allay the dust and heat.
On level ground in even row,
Her houses rise in goodly show.
Terrace and palace, arch and gate,
The queenly city decorate.
High are her ramparts, strong and vast,
By ways at even distance passed.
.....
.....
And many a grove and pleasure ground,
.....
She seems a painted city, fair,
With chess-board line and even square.
And cool boughs shade the lovely lake,
Where weary men their thirst may slake.
.....
With envoys sent by distant Kings,
And merchants with their precious things.
With banners over her roof that play.

(I, V)

Decorations.

On occasions of public festivity and universal rejoicing, people decorated their houses and even public buildings wore a gala day appearance. Here is a description of the decorations in Ayodhya on the day on which Rama was to be crowned Yuvaraja but was banished.

On all the mansions of the great,
And householders of wealth and state.
Whenever the people loved to meet,
Where'er a tree adorned the street,
Gay banners floated to the wind,
And ribands round the staves were twined.
.....
The royal street with flowers was strown,
Which loving hands in heaps had thrown.
.....
With careful foresight to illume,
With borrowed blaze the midnight gloom.

The crowds erected here and there,
Trees in each street gay lamps to bear.
The city thus from side to side.
In festal guise was beautified.

Accomodation of Royal Guests in Tents.

When Raja Dasratha decided to perform the great Yajna, His Majesty issued the following instructions to his ministers for the accomodation of royal guests.

Pavilions for the princes, decked,
With art and ornament, erect.
And handsome booths by thousand, made

The Brahman visitors to shade.
Arranged in order side by side,
With meat and drink and all supplied.
.....
For our own people too provide,
Sufficient tents, extended wide,
And stores of meat and drink prepare.
When Rama returned from the forests, a

State Reception.

state reception was accorded to Rama. Bharata issued the following order to *Satrughna*.

Let every shrine with flowers be gay,
Let incense burn and music play.
Go forth, go forth to meet your king,
Let tabours sound and ministrels sing.
Let birds swell high the note of praise,
Skilled in the lore of ancient days.
Call forth the royal matrons: call
Each noble from the council hall.
Send all we love and honor most,
Send Brahmins and the warrior host,
A glorious company to bring
In triumph home our lord the king.'
.....
Let brawny arms be stoutly plied,
And, smoothing all with skilful care,
The road for Kosal's king prepare.
Then over the earth let thousands throw
Fresh showers of water cool as snow,
And others strew with garlands gay

With loveliest blooms our monarch's sway.

On tower and temple porch and gate
Let banners wave in royal state,
And be each roof and terrace lined

With blossoms loose and chaplets twined?

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....

Then compassed by a white-robed throng
Of Brahmins, heralded with song,
With shouts of joy from countless throats,
And shell's and tambours' mingled notes,

And drums resounding long and loud,
Exulting Bharata joined the crowd.
Still on his head, well-trained in lore
Of duty, Ram's shoes he bore.
The moon-white conopy was spread
With flowery twine engarlanded,
And jeweled chouries, meet to hold
O'er Rama's brow, shone bright with gold.

Swayam Prabha.

The ancient Aryans had achieved many engineering feats. One of them was visited by Hanuman and his companions in the course of his wanderings in quest of Sita. It was a palace and grove in a cavern and had been built by the most skilful of ancient engineers—Maya. It was called Swayam Prabha.

At length, when life seemed lost for aye,
They saw a splendour as of day,
A wondrous forest, fair and bright,
Where golden trees shot flamy light.
And lotus—covered pools were there.
With pleasant waters fresh and fair,
And streams their rippling currents rolled

By seats of silver and of gold.
Fair houses reared their stately height
Of burnished gold and lazulite,
And glorious was the lustre thrown
Through lattices of precious stone.
And there were flowers and fruit on stems

Of coral decked with rarest gems,
And emerald leaves on silver trees,
And honey comb, and golden bees.
Then as the Vanars nearer drew,
A holy woman met their view.

To him the lady of the cave
In words like these her answer gave :

'Skilled Maya framed in days of old
This magic wood of glowing gold.
The chief Artificer in place
Was he of all the Da'nava race
He, for his enchantments famed,
This glorious dwelling planned and framed,

He for a thousand years endured
The sternest penance, and secured
From Brahma of all boons the best,
The knowledge Us'unas possessed.
Lord, by that boon, of all his will,
He fashioned all with perfect skill ;
And, with his blissful state content,
In this vast grove a season spent.
By Indra's jealous bolt he fell
For loving Hana's charms too well.
And Brahma on that nymph bestowed
The treasures of this fair abode,
Wherein her tranquil days to spend
In happiness that never may end.
Merusavarnis daughter, I
Guard ever for that heavenly dame
This home, Swayamprabha my name.

(IV, L, LI).

Coronation Rites.

Here is an interesting description of the consecration of Rama on his return from the forest.

Sugriva raised four urns of gold,
The water for the rite to hold,
And bade four swiftest Va'nars flee
And fill them from each distant sea.
Then east and west and south and north
The Va'nar envoys hastened forth.
Each in swift flight an ocean sought,
And back through air his treasures brought,

And full five hundred floods beside
Pure water for the King supplied.
Then girt by many a Brahman sage,
Vasishtha, chief for reverend age,
High on a throne with jewels graced
King Rama and his Sita placed.
There by Jabali, far revered.
Vijaya and Kashyap's son appeared ;
By Gautam's side Katyayan stood,
And Vamdeva wise and good,
Whose holy hands in order shed
The pure sweet drops on Rama's head.

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Then priests and maids and warriors, all
Approaching at Vasishtha's call)
With sacred drops bedewed their king,
The centre of a joyous ring,
The guardians of the worlds, on high,
And all the children of the sky
From herbs wherewith their hands were filled
Rare juices on his brow distilled.
His brows were bound with glistening gold
Which Manu's self had worn of old,

(VI, CXXX).

A Royal March. When Bharat with his suite proceeded to the forests to meet Rama, a party of sappers and miners accompanied him and prepared the way. Here is a description of what they accomplished.

Each busied in his several trade,
To work machines or ply the spade;
Deft workmen skilled to frame the wheel,
Or with the pondrous engine deal;
Guides of the way, and craftsmen skilled,
To sink the well, make bricks and build;

.....

Went forward.....

.....

In other spots, on desert lands,
Tall trees were reared by busy hands.
Where ever the line of road they took,
They plied the hatchet, axe and hook.
Others with all their strength applied,
Cast vigorous plants and shrubs aside,
In shelving valleys rooted deep,
And levelled every dale and steep.

.....

They bridged ravines with ceasless toil,
And pounded fine the glinty soil.
A passage through the ground they cleft,
And soon the rushing flood was led
Abundant through the new-cut bed,

.....

In dry and thirsty spots they sank
Full many a well and ample tank,
And altars round about them placed.

.....

With well-wrought plaster smoothly spread,

.....

With fragrant sandal—water wet,
With many a flower beside it set,
Like the God's heavenly pathway showed
That mighty hosts' imperial road.

.....

And they, who could read the stars,

.....

Raised carefully the tented shade,
Wherein high minded. Bharat stayed
With broad deep moat encompassed round;
Like Mandar in his towering pride,
With streets that ran from side to side
Enwreathed with many a palace tall
Surrounded by its noble walls;
With roads by skillful workmen made;

.....

Each camp in beauty and in bliss
Matched Indra's own metropolis.

.....

The prince's royal road was bright,
Adorned by art of workmen skilled.

.....

(II, LXXX).

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AGNIHOTRA OR KARAMA YOGA.

I

(By Pt. Budha Deva Vidyalankar).

Far from the haunts of reckless merry making—away from the stir and bustle of civilization—in his lonely hut is sitting the recluse—lost in his researches for turning the barren tract of land into a fertile field. For many years to increase the grain produce has been the burning problem of the land and he is lost in it.

All of a sudden he is surrounded by a knot of restless seekers after pleasure. With artificial seriousness and fashionable looks of inquiry they pour out questions with the relevancy of which they have never troubled their minds. With good-natured peevishness and suppressed mirth at the stupidity of their questions he replies to all of them and they go away.

They pass away but where they do turn their steps to? Again to some fresh haunt of pleasure. Their time is now spent in exhausting their sarcastic wit on the pitiable condition of the saint they have just been to. One describes him as a boiled potato. Another finds a resemblance in him to a reddish dug out freshly from the ground. This has been a very lucky day. They have got hold of something new to pour their pent up malice upon. Throw out a word of advice to them and you have given them a fresh subject for the uncontrolled exercise of hillarity. Shall we not enjoy this brief span of life to the fullest? Surely, one has got every right to spend his time agreeably when tired of the dull monotony of this earthly existence. A chorus of 'ayes' and 'ays' rings through the air and the company parts at last with a resolution of pity on the poor plight of the silly Pundit to whom the region of pleasure is forbidden ground. Thus passes the time of these martyrs to heroic self-dissiption who profess to have enjoyed their time while, "Tired of Enjoyments" is writ large in the countenance of everyone of them and they know it well that they will again come to the gathering and everyone will have to suppose piously that he is profoundly enjoying his time. The same round everyday again and again till death one day comes to claim its own and the long—desired end has come. We have heard so much about the tyranny of fanaticism, but is not the tyranny of fashion far more grinding, is not every heresy here punished with ridicule—a weapon which to some minds is far more dreadful than any device of the merciless courts of Inquisition. Alas! for the darkness, for the stagnation, for the suffocation of a self-centred soul.

And now turn to the recluse who has risen successful from his long labours. They are beseiging him to pour out their congratulations. Even the merry circles have declared a holiday in honour of his victory. And, now, perhaps, their voice is the loudest in proclaiming him. "The Hero of the day." Perhaps he is human enough to feel flattered but he has greater cause to feel that this is a day of real happiness to him. Before him rises the vision of acres, of green fields smiling their sweet challenge to the deadly hand of merciless famine. Now, a chorus of songs rises to the heavens where a heart-rending wail would have pierced the ears of every passer by and now when the sturdy farmer sits in his family circle after his hard days' toil, he forgets all his after his hard day's toils in the welcome that he reads in the blooming eye of his youthful daughters. Well may he feel proud even in anticipation of this day.

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Yet, greater is perhaps the joy, that he has always been reaping—the joy, the calm that satisfies a sense of duty which has always been strong. Even in the darkest days he was the butt of sallies from mocking scoffers and at last he has succeeded. Oh! for the joy—the fragrance—the ecstacy of that one single moment. What a sigh of relief he drew and now his eyes sparkled with a divine light when he bent his head in humble prayer before One whose grace has crowned his efforts with such signal success. This is what they call sublime—this exalted humbleness of one who has dedicated the best of his life to its rightful master. His cheeks were bathed in tears. Oh! they were the dew drops on which the rising sun of new hope was bestowing its most life-giving sun-shine.

This is the meaning of (कर्मयोग) this is the unsoughtfor fruit of his hard toils. He cannot help being lost in an uplifting happiness. Yet, how few there are to whom it has been given to inhale this fragrant gushing of open air even for a single moment.

How fewer still on the other hand are those who have realised to the fullest extent that what to their minds has been self-less labour of love has caused the agonies of death to the millions, while it has afforded a few moment's pleasure only to those whom they so fondly loved. How large is the number of those to whom it has never occurred that while they were toiling to make their pile, their love for their little home-circle had blinded them to the fact that they were selling the rights and self-respect of their country or perhaps of whole humanity. Little did they dream that ultimately it would one day seact even upon that family circle for which they sold their souls. Such is the short—sightedness of men.

What an irony of fate. Low lies the land shrouded with unfathomable darkness where the eternal गार्हपत्य always burnt and which saw the first dawning of the divine light amidst the grand old Himalaya's eternal snows.

Happy and glorious were the days when every morning there rose the *chant of holy mantras* to welcome the rising sun and the golden flames doubled the effect of sweet sun-set on the burning faces of holy *Rishis* when smoke rising from the altar added to the number of *Jattas* hanging down from the boughs of spacious trees. Then the whole life was a Yajna. So was the life of the universe. In the fire of love burning within they found an equivalent to the sun without. This was the song they played on the Vina (वीणा) of Yajnavedi ((यज्ञवेदी)) and the whole universe rang with one harmonious tune. In the fire as fountain head of all activities, they had discovered the key-note of the universal harmony.

And thus they sang:—

ओ३म् भूर्भुवः स्वः ओ३म् भूर्भुवः स्वः द्यौरिव भूम्ना पृथिवीव वरिम्णा तस्यास्ते पृथिवि देव यजनि पृष्ठे अग्निमन्नाद मन्नाद्याया दधे।

(ओ३म् भूः) God the most life giving (भुवः) the most purifying (स्वः) the omnipresent one (द्यौः) the heaven (इव) like (भूम्ना) with glory (पृथिवी) the earth (व) also (वरिम्णा) with verdure (तस्याः) of that (ते) thine (पृथिवी) Oh earth! (देवयजनि) where learned men gather to organise their efforts (पृष्ठे) on the surface (अग्निं) the fire (अन्नादं)। grain eating (अन्नादं) for prosperity (आदधे) I invoke.

I desire to see this earth also glorified with verdure as the heaven is resplendant with his abundant glory. So Oh! mother earth! where learned men organise themselves on that surface of thine I invoke this grain—eating fire for the sake of prosperity.

I invoke fire to cover this earth with verdures. How pithy and how pregnant is that one short sentence, Oh! for a mighty hand of a mighty master to enlarge upon it.

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THE WOMAN'S UNIVERSITY.

(By Ch. Hari Shankara B A., Karnal)

We had read with interest some days ago both L. Hans Raj's letter and Devi Lajjawati's defence on the above subject. Inspired as our revered ex-principal is with a spirit of doing good to the motherland it was in the fitness of things for him to think of the weaker sex in his after life. The prime and vigor of youth he dedicated to the education of Punjabi youths and now to crown or complete his life work the theme of the woman's university must needs creep in his brain.

We heartly thank and congratulate the Mahatmaji for the elaborate embryonic scheme that he has put before the public. Every detail of utility is thoughtfully planned and practically well conceived of—with the core of heart we endorse every item of the scheme. But with due respect we beg to enquire what sort of rigidity or inflexibility has Mahatmaji now discovered in the present system of education which he wants in the woman's university to eliminate. True it is that with the onward march of civilization the existing customs and institutions get sterotyped stale and antidated.

But our veneralbe educationist has times out of number championed the cause of the present system. At the D. A. V. College anniversaries he invariably not only aplauded to the skies the apish mimicry of the university curriculum but had condemned in strong terms the Gurukula propaganda.

Times however have taken a different turn and non-co-operation is now in full swing. The advancing tide of nationalism has swept clean before it the ripe experience or the balanced judgment of the most veteran ex-Principal who now seems determined to advise women to embark upon an altogether novel, vague and immature educational speculation. The man who all his life demonstrated the utility of western education and exhorted people to consider it as truly national now changes the ides and asks woman to make a fresh experiment of their own.

It is a pity that the word national has been made a plaything. It is tossed about like a shuttle cock from one yard to another. The D. A. V. College, the Aligarh College, the Benares College and all were founded to impart national education. But now when the tug of war with the British institutions has set in, all of them have become unnational or anti-national. If anyhow compromise takes place to-mo row, the old relations of amity and concord will revive and the national hue and cry of the hour will take French leave.

We, however, beg to submit that movements and institutions born of animosity and brought up in racial hatred can seldom flourish and fructify. Unless and untill the leaders hinge and pivot their political or educational propaganda on the lofty pedestal of religion, success and peacefulness are far from the land. Let wiser heads assemble, discuss and decide once for all the scope and range of nationality so far as religion sanctions it. It is idle to tackle the country's resources, fritter away energy or play ducks and drakes with people's money and then say after ten years that what was done uptill now was unnational.

One word to the authorities of the Kanya Mahavedalya and we shall finish. The proposal for a woman's university need not unnerve or throw them off their balance. They need not fear that a sister institution will dwarf their own into insignificance—usurping all resources.

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It would be a clossal blunder to allow the high—mettled nationalism (so called of course) freak or frolic freely with the Mahavidyala. Let the Vidyala work on the lines it has chalked out for itself beforehand and evolve the destiny for which it has striven for so many years. Studiously it should and scrupulously it should abhor all idea of intermixture or amalgamation... Silently and patiently it should toil on bearing well in mind that whereas policy-mongers shape the course of their action according to the whim and caprice of expediency, the basic principles of Dharma and righteousness defy all time and remain firm and immutable through thick and thin.

If nationalists so desire, let them found a woman's university but their efforts are sure to end in a fiasco if they go against the principles of Rishis and Munis.

INDIA'S ATTEMPTED REVOLUTION WITHOUT BLOODSHED

The following from the pen of the Revd. Mr. Sunderland appears in the *Unity* of U. S. A. America :—

Probably the most remarkable movement that the world ever saw, aiming to effect a great political revolution without bloodshed,—to win, for a long-suffering subject people, freedom from an ..... foreign rule, without war,—is now being carried on in India.

India's condition under foreign rule has become, simply unbearable. More than a century and a half ago she was conquered piecemeal by Great Britain, because Britain wanted her wealth, and possesed more powerful arms than she. As soom as conquered she was disarmed, and British military garrisons were placed at all strategic points in the land. Thus for 160 years she has been held in subjection by the sword.

Meanwhile, for the enrichment of her conquerors, she has been industrially and financially ..... until from being a very rich nation, one of the richest in the world, she has been reduced to the point where she is now probably the very poorest civilzed nation on the earth; so that, according to British authorities themselves from forty to sixty millions of her people never know from the year's beginning to its end, what it is to have a full meal. Although her civilization is one of the oldest in the world, and although her people are intellectually and morally little inferior to the British, she is not allowed to make or alter a single law under which she is compelled to live, or to control the expenditure of a single rupee of her national revenue. And although her people plead constantly for schools and education, they are kept in a shocking condition of illiteracy.

Year after year, decade after decade and generation after generation, the Indian people have been petitioning their rulers for justice, for freedom, for the right to shape their own national life, and be men. But their petitions have been no more heeded than if they had been inhabitants of the moon.

Since the Great War, partly as the result of the return of those who survived,

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of the more than a million men sent to aid the Allies, India is waking up, and demanding her rights—determined no longer to remain simply a nation of helots, of slaves, of hewers of wood and drawers of water for foreign.....

What does she propose to do? Probably she could not if she would (disarmed as she is) throw of her foreign yoke by force. But she prefers not to use force. She abhors bloodshed. Has she no other resource? She believes she has. She believes she has always been pre-eminently a peace-loving nation. She believes that peaceful agencies in the end are stronger than those of war. She believes that in the end right is might. She has determined, therefore, upon a bloodless revolution. She will win her rights; she will compel England to grant them How? Not by violence; not by indulging in even a single act of violence; but by "*non co-operation*" with her foreign rulers, and by *suffering*. The government cannot go on a week without the aid of the Indian people. The Indian people propose peacefully but resolutely to strike against their foreign masters—refusing to cooperate with them in anything, or to aid them in anything until their rights are granted; and they propose to suffer, without retaliation or revenge, the penalties upon them, however heavy they may be. .....

What will be the result? Can right win against might under such conditions? Will it be possible for the Indian people to hold out against the mighty power of England? Already arrests and imprisonments are multiplying, and the iron hand of power is being felt with increasing severity. ... .

Will they the people hold out? Can they? When they are goaded to frenzy, will they not strike back? Can they endure and suffer, and suffer and endure, without retaliation? The experiment is one of the most striking, startling, shall we not say heartening that the modern world has ever witnessed.

The leader in this remarkable movement of the Indian people to.....win freedom by peaceful means, by a strike without violence and by voluntary endurance of suffering, is Mr. M. K. Gandhi—not a warrior, of course; hardly a statesman, although he has shown some statesmanlike qualities in years past; but above all else, a saint—a man revered by all India as one of the saintliest characters it has ever produced. Mr. Gandhi has enormous influence. His word everywhere is:

"We must have no bloodshed. We have a right to our liberty; it is dearer to us than life; we will obtain it or die. But we will do no wrong; we will not kill; we will not harm our rubers; we will not even hate them; we will not co-operate with them in any way, in their work of carryig on an..... governmont in this country which does not belong to them; and thus we will compel them to give us our rights and our freedom."

In a recent article published in his paper, *Young India*, Mr. Gandhi says:

"Let not our rock be violence. and devilry. Our rock must be non-violence and godliness. The success of our movement depends upon our ability to control all the forces of

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violence on our side. I do not plead for India to practice non-violence because she is weak. I want her to practice non-violence, conscious of her strength and power. I want India to realize that she has a soul which cannot perish and which can rise triumphant over every physical weakness and defy the physical might of the whole world If India takes up the doctrine of the sword she may gain momentary victory; but she will then cease to be the pride of my heart. I believe she has a mission for the world—to teach mankind the power of the soul, the power of non-violence, the power of right, holding no sword or bayonet in her hand. My life is dedicated to the service of India through the religion of non-violence, which, I believe, is the root of true Hinduism. Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil doer, but it means putting one's whole soul against the will of the tyrant. Working under this law it is possible for a single individual to defy the whole might of an unjust empire. I do not believe India to be helpless. Let us in India realize that 100,000 Englishmen need not frighten 300,000,000 of human beings standing as we do on our own soil and having justice on our side."

I am sorry to say that only a few of the Christian missionaries in India side with Mr Gandhi, or with the Indian people, in their struggle for freedom. Most side with the government, on which they are dependent for favors; just as in this country in the days of slavery, so many Christians sided with the slaveholders, and just as in all times of war so many Christians side with the powers that control the armies and the navies.

A few Christians in India, however, take the side of the people, of freedom to be obtained by non-violence, and of Mr. Gandhi. One of these is the Rev. C. F. Andrews, a very able, widely known and widely honored missionary connected with the Church of England Mission in Delhi. Mr. Andrews pleads as strongly for India as does Mr. Gandhi, and he also pleads as strongly with the Indian people, to determine to obtain these by peaceful means. In a recent Indian paper. Mr. Andrews writes:

"India will not be the India of my dearest religious hopes on earth if in her great struggle for freedom she turns from the path of love and peace, to follow the paths of bloodshed and violence, the pathway of the sword. It has been the one dream that has sustained me, all through these hideous years of blood-stained peace, that India may show to Europe the true and living picture of Christ; that India may show to the wrold, in act and deeds of love, what the Sermon on the Mount really means. For Europe has of late lost sight of the figure of Christ, my Master. In a recent Indian magazine there is a very wonderful poem, published by one whom I revere, Satyendera Dutt He wrote it on Christmas day—the day of peace and good will—to the effect: "There is no room for Christ in Europe to-day. Come, O Lord, Christ, come to India Take thy stand in Asia, in the country of Buddha, of Sakya, Kabir, Nanak, Nitai, and Sanak." If this great and pure movement which Mahatma Gandhi has begun only ends in violence and bloodshed, if this great and pure movement does not win by suffering alone, then my dearest religious hopes will have been in vain. But I still believe with all my heart and soul, that the people of India are gentle and humane, as no other people. I still believe that the religious message of the Buddha, Kabir and Nanak, and a thousand others—the message of my own Master, Christ—is still a living message in India to-day."

"O, India, keep to that pure and true independence, the independence of the soul, the independence of the soul that wins by suffering and by loving service. Then there will come to mankind a new power of peace and good will on earth."

This extraordinary, this wonderful movement, which the people of India are undertaking, to carry on a great political revolution and win their freedom in Christ's way and not in Cæsar's, by non-violence, not

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by violence, by suffering and being killed if need be, but not by killing, by the power of reason and right and the soul, and not by swords and bombs—this wonderful movement is one which every lover of peace and freedom and justice in the world, and especially which every believer in the religion of Jesus Christ in the world, should watch with the greatest possible interest, and the deepest possible sympathy.

Does the movement mean that India, despised India, "heathen" India, is going to teach Christendom what real Christianity is? Does it mean that India is going to show to the world that the religion of Jesus, as set forth in the Sermon on the Mount, is *practical statesmanship* and the *only* practical statesmanship, and that when the so-called Christian nations accept the real religion of Jesus and put it in practice, and not before, will wars and tyrannies and bloody revolutions cease, and we shall at last have freedom and Justice and peace on the earth?

DEW-DROPS.

(By Pt. Brij Lal Shastri M.A.).

The Bird in the Cage.

(1)

The cruel man in the open says—"how beauteous is this golden cage!"
Come thou but for a while into it and then let me know where its beauty lies.
O wingless prisoner of the Earth, O thou of a hard heart,
This beauty is but death recurring for a winged bird—in sooth!

(2)

The wretch was charmed by my fine hue and sweet voice;
Oh, how he judged my worth!
He lay in ambush and spread a net;
He caught and put me in the cage; and thus parted me from my kith and kin;
Let this judgment of yours be thrown into the fire! Fie on this friendship vile!

Eyes.

These eyes were born of the tremulous longing for the sight of the formless.
But they have been placed before the form;
They feed and feed on sights of beauty,
And turn still insatiate to the formless!

Something.

Friends, something is going on in my mind; it foils my groping;
Spinning and picking, fun and food please me not;
My eyes are full of tears? My heart is feeling a sort of pulling; and my brain is whirling;
I feel myself strange in this party and this place dreads me!

The Jeweller.

While I was playing on the seashore, I chanced to find some pebbles;

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They were of strange hues and forms;
But I tossed them like common bits of stone in my child's play;
There upon came a jeweller who took them from my hand;
He looked at them and tested them; and, shaking his hand, he asked himself—

What name should I give them? There are nine *ratnas* and eighty-four stones; these belong to neither of the classes; how should I price them?

I said—Give them back to me for the present; I have still to play with them; when thy counting exceeds ninety-three come and fix a price on them.

MANORAMA OR THE NEW WOMAN REDEEMED.

A Serial Story by "Kaushala."

Special for the Vedic Magazine.

Chapter XI.

YOUTH AND OLD AGE.

Love stops at nothing, but possession.

Thomas Southern.

As soon as Manorama left, the Rai Bahadur thus greeted the new comer and began the conversation. .....

"Hallo Vishnu! You have put in an appearance after a pretty long time. Glad to see you! How do you do? Hope you have been keeping good health and are happy"

"Quite well! Thank you Sir! I have been rather busy with my affairs. Several times I thought of coming and paying my respects to you, but, somehow or other, I could not gratify my wish earlier than to-day. I was present at the learned discourse that you delivered in the Arya Mandir Wachhowali. It was indeed, an intellectual banquet. You, Sir, are an invaluable acquisition to our Church. I trust you will build up the traditions of scholarship in the Arya Samaj. It is scholarly exposition of Vedic Theology in the light of Comparative Religion and Philosophy that is the great desideratum in the Arya Samaj. I am delighted beyond measure at this good fortune of the Mother Church. The Arya Samaj can boast of many leaders whose main occupation in life it is to run down others and to try to reach the heights of fame by means of a ladder, the successive rungs of which are made up of reputations scotched by the vile calcumny uttered mercilessly by their venomous tongues and of characters of rivals ruined by slander of which they are past masters. These worthies taking advantage of the psychological fact that the world of contemporary fools generally takes people at their own valuation are never tired of blowing their trumpets loud and of comparing their imaginary achievements with the work of others to the detriment of the latter. They are quoting pedants or dunderheads that have the gift of the gab. They have enough smattering of many subjects to enable them to pose as great scholars before the masses. Omniscient conceit and a lying and calumndous tongue are their stock in trade.

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If their own estimate of their attainments were regarded trustworthy, one would think that they are wiser than Socrates, more learned than Vyas, of loftier character than Dayananda and greater ascetics than Gandhi, Question them a little deeper and you will be disappointed. These men are always jealous of potential influence and are anxious to nip budding literary reputations in the bud. They have the monopoly of leadership in the Arya Samaj and woe betide the man whom they may choose to suspect of a design to demand his share of controlling, superintending and directing authority. You, Sir, are a man of mature wisdom and ripe scholarship. You have an India—wide reputation which was built up in a sphere free from the blight of their domineering influence."

"Vishnu! You are needlessly bitter. I never knew you were capable of such concentrated acerbity. You are extremely good-natured, amiable and accomodating. I have never yet associated withering sarcasams and cutting remarks with *you*. You remind me to-day of your friend Hari. By the way where is he? I understand he suddenly left Lahore sometime back and has not since been heard of."

"He is making a health tour in the Happy Valley and I have received many letters from him couched in beautiful English describing with characteristic amplitude of detail the scenery of each place visited by him. I should love to read out to you some of those letters if they would not bore you."

"How can Hari's letter bore any one? Hari is one of the soundest scholars and the clearest thinkers in the Arya Samaj. He is one of the very few leading Arya Samajists who can interpret Lord Dayananda's teachings in terms of modern thought. I should like Manorama to be present when these letters are read. I understand Hari has impressed Manorama and I, as her father, cannot but welcome the increase of this influence. Hari can, perhaps, wean my darling from the corroding and corrupting influence of her school training."

At this Vishnu blushed. When the Rai Bahadur had inquired about Hari, his mind was converted into a battle ground of tender emotions. The memory of Hari's face at the time of parting wearing an aspect of confusion and disappointment mingled with the lovely pictures of Manorama's charming poses. He purposely kept back from the Rai Bahadur the information that Hari had fallen out with Vishnu on account of Manorama, and left Lahore in high dudgeon, that a mutual friend residing in Srinagar had informed him of his friend's whereabouts and that he had gone there quietly and secretly and apologised and thus mollified his dearest friend. Now that the Rai Bahadur made a direct reference to Hari and Manorama, a delicious tingling sensation stirred him to the depths of his being, hot blood coursed rapidly through his veins and he said in a voice tremulous with suppressed emotion.

"May I not, Sir, help in the redemption of Devi Manorama."

"You! How?" As the Rai Bahadur framed this exclamation, he winked knowingly and smiled archly with the sedate roguishness of advanced years.

"If I.....I am.....not utterly..... utterly.....unacceptable and..... un .....un.....unworthy, I make bold to offer my home and hearth to you sweet daughter. If you accept my humble offer Sir, I shall strive to do all I can to make Manorama happy. In your words, Sir, she would he an asset for the Arya Samaj, if only she could be redeemed."

"My dear Vishnu! It is not for me to decide this question. But I would not advise you to marry Manorama. You are a man of deep learning, she has no literary tastes. You are serious and religious, she is light-hearted and frivolous. You love asceticism in theory if not always in practice, she is epicurean in her tastes, views and well-established habits. One does not marry with a view to convert. Proselytising zeal can prevail with

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all except with one's wife. A lover's zeal suffers considerable dimunition, when he becomes a husband. Things are no longer viewed through rosoate hues and scales drop from one's eyes. The disillusionment is always painful and the reaction profound. Hari's case is different. He is not a marrying man—just at present. He is not a lover and Manorama to him is just a subject to be handled for purposes of his psychological laboratory and not an angel or a goddess. You are in love, you worship the ground that she walks upon and are for this very reason ill-fitted to play the role of a reformer. Take, then, the advice of an old man. Give up the idea of marrying Manorama. This marriage will not, in all probability, be happy."

"An I to take it, Sir, that you do not regard me worthy of angelic Manorama and being too good to pain me by direct refusal are giving me a polite hint not to press my hopeless suit."

Vishnu uttered these words in sobbing tones and collaped as soon as he had finished his remark. He dissolved into tears which had come unbidden and in spite of all his efforts to restrain them. The Rai Bahadur felt himself in an awakward and unenviable position. He flung his arms round the neck of the youngman and said in soothing tones of loving command. "My dear Vishnu! Forbear! Your case is, indeed, hopeless but not in the sense in which you have used the word. Your love for Manorama is an incurable possession and a seizure from which there is no escape. If Manorama is willing, I will not stand in the way."

As the old man uttered these words surcharged with hope, Vishnu sprang up and gratefully clasped the feet of the Rai Bahadur. The Rai Bahadur gently disengaged himself from this clasp and Vishnu, after farewell greetings, left the house, with a bounding pulse, accelerated circulation of the blood and dancing and gleaming eyes.

THE WORLD OF BOOKS.

English.

The Spirit of Ancient Hindu Culture by Mr. Maganlal A. Buch M. A., Baroda, price 2-4.

It is a book of about 250 pages dealing with the various aspects of ancient Aryan Culture. There are chapters on "East & West," "Hindu Literature" "Hindu Ethics," "Hindu Politics." Hindu Theology and "Hindu Metaphysics." All the chapters are extremely well-written and exhibit vast study and wide reading. We do not agree with the metaphyics of the author and do not subscribe to the view that the whole civilization of ancient India may be summed up in one word: adwaita. In spite of this difference, we have no hesitation in recommending this excellent book to all patriotic Indians and to all foreigners who have a genuine desire to study sympathetically the hoary civilization of the people in whose midst their lot is cast.

Shama's, a Magazine of Art, Literature and Philosophy, edited by Mirinalini Chattopadhyay (B.A. Cantob), annual subscription: Rs. 8 (*postage Re.* 1)

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single copy. Rs. 2-12, *postage free, foreign,* £ 1. *Editorial, Publishiug and Advertising Offices* " *Aghore Mandir* " *Santhome, Madras*

We have received the January number of this excellent quarterly. The Editrix is one of the most gifted daughters of Ind-- and the younger sister of Sarojani Naidu, the nightingale of India. The issue before us is superbly printed on splendid paper. The cover is of artistic design. A beautiful picture of the statue of Hermes--beautiful piece of breathing Bronze—adorns the frontspiece. The contents provide a sumptuous literary banquet. Sir John Woodroffe gives a beautiful pen-portrait of Maruyaua Kyoto, the palace of Japan, which has been regarded the full blossom of the art of Japan. Harindranath Chattopadhyaya, the third of the kindred trioy of poets contributes a pathetic poem on the athiest's gospel of despair and his barren and sterile message. Here is the most touching stanza:—

Oft-times we grow so weary of one moan.
Dwells there a great magician power behind
Life's manifold phenomena alone,
Compassionless and to our sorrows blind.
Or is our God a consolation grows
Out of the shadow of our sorrowing mind?

Henry Hall Ruffy writes an informing and able article on " The Ripeness of Russia and the Theory of Preparation." Arabinda Ghose contributes a long philosophical poem on " Love and Death." Bawa Budha Singh gives copies extracts from the Love Poetry of the Punjab. Besides these we have an exquisits little poem by Rabindranath Tagore, a short but well-written article on " Scenic effects in Indian Drama " by C. Jinragandas M.A., a sweet poem by C. F. Andrews and Notes and Comments by the Editor. We commend this beautiful magazine to all who love and have a developed aesthetic sense

SANSKRIT AND HINDI.

भूमिकाभास *by Pt. Ganshyam Sharma Professor St. John's College Agra, printed by Pdt Magni Ram Sharma at the Dharam Press. Price Rs.* 2. The work professes to be a refutation of Lord Dayananda's Rigveda Adi Bhasya Bhumika, but one looks in it in vain for reasoned discussion and logical consideration of the various subjects dealt with in the Rishi's immortal work. Argument has been met by rhetorical rhodomontade, satire by billingsgate, logical proofs by vitaperative declamation and vulgar vilification and straight propositions supported by authority clearly cited by mean innuendo. Irrelevencies in chaste Sanskrit constitute the author's chief stock in trade. We hope to publish a detailed notice of this book in our next issue.

शत-पथ-चीधा भृत *by Pandit Shri Pad Damodar Satyavalekar Swadhya Mandala Aundh (District Satara) Price 4 annas.*

The brochure contains a number of beautiful passage bearing on Sociology, Ethics and Polity from the Shat Path Brahman, one of the most ancient works of the Aryan Race. It is well worth a perusal.

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CONTEMPORARY THOUGHT REVIEWED.

PHYSICS IN ANCIENT INDIA.

The following from Professor Benoy Kumar Sarkar "Hindu Achievements in Exact Science" throws a flood of light upon the state of Scientific Learning in Ancient India.

"Playfair makes the following remarks with regard to Greek physics: "Nothing like the true system of nature philosophy was known to the ancients. There are nevertheless to be found in their writings many brilliant conceptions, several fortunate conjectures, and gleams of light, which were afterwards to be so generally diffused."

The same remarks may be made, generally speaking, about Hindu physics. Both in methodology and achievements it exhibits almost the same strength and limitations as the Greek. But probably the attempts of the Hindu physicists were more comprehensive, and more coordinated with investigations in other branches of knowledge than those of the Greeks.

Some hypothesis of nature, i e., of matter and energy, constituted the positive basis of each of the principal schools of Hiudu philosophy, including metaphysics. The idea of a real "natural philosophy" was never absent from the intellectual horizon even of those who believed that "the proper study of mankind is man." There was no system of thought without its own physico-chemical theory of atoms, its own " laws of nature," and so forth. The most idealistic school had thus its own "materialistic" background. And the method of investigation, if not fully that of Baconian "experimental" induction was not less fruitful and "experiential than that of Aristotelian speculative logic."

The problems in natural philosophy, which engaged the attention, more or less, of every thinker in India, were of the kind described below:

1. The theoy of atoms and molecular combinations. It is generally associated with the name of Kanada, the founder of Vaishesika philosophy He has therefore been called the Democritus of India. Strictly speaking there were almost as many atomic theories as the schools of Hindu thought. One or two may be mentioned:

(1) Vaishesika system: Atoms cannot exist in an uncombined state in ceration. "The doctrine of atomism did not take its rise in Greece, but in the East .It is found in the Indian philosophy. Kanada . . . could not believe matter to be infinitely divisible. (Fleming's "Vocabulary of Philosophy.")

(2) Jaina system: The atoms are not only infinitesimal, but also eternal and ultimate. Atomic linking, or the mutual attraction (or repulsion) of atoms in the formation of molecules was analyzed by Umasvati (A D. 50) with a most remarkable effect. The Jainas hold that the different classes of elementary substances are all evolved from the same primordial atoms. "The intra-atomic forces which lead to the formation of chemical compounds do not therefore differ in kind from those that explain the original linking of atom to form molecules." 59

2. General properties of matter: These were analyzed and defined not only by Kanada and his school, but also by the Jainas, Buddhists, end other rivals and contemporaries. A few such concepts were elasticity, cohesiveness, impenetrability, viscosity, fluidity; porosity, etc. Capillary motion was illustrated by the ascent of the sap in plants from the root to the stem, and the penetrative diffusion of liquids in porous vessels. Upward conduction of water in pipes was explained by the pressure of air 59

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3. The doctrine of motiou : Motion was conceived in almost every school of thought as underlying the physical phenomena of sound, light, and heat. This motion was known to the not only molar and molecular, but also the subtle motion lodged in the atoms themselves, i.e., the very principle of matter-stuff.

4. Time and Space : In order to be precise and definite in their calculations the Hindus conceived infinitesimally small magnitudes of time and space. The instruments of measurement were crude. The attempt to distinguish from one another the varying grades of "least perceptible" sound, light, heat, time, etc., has therefore to be taken for what it is worth, An atom (*truti*) of time was regarded as equal to $\frac{1}{33750}$th of a second. The thickness of the minimum visible (*trasa-renu*), e.g., the just perceptible mote in the sunbeam, was known to be $\frac{1}{349525}$th of an inch. The size of an atom was conceived to be less than ††. 3·5 – 1·2 —62 of a cubic inch. "Curiously enough, this is fairly comparable (in order of magnitude) with the three latest determinations of the size of the hydrogen atom." 59 No unit of velocity seems to have been fixed upon. But average velocity was measured in accordauce with the formula $v = \frac{s}{t}$. These measurements were not arbitrary poetic guess—works. It is on the basis of these that a remarkably accurate measurement of the relative pitch of musical tones was made, and the instantaneous motion of a planet determined (and thus the "principle" of the differential calculus discovered).

5. The doctrine of conservation: Both matter and energy were known to be liable to addition and subtraction, growth and decay, i.e ; to changes in collocation. This transformation was known to be going on constantly.

The following ideas about matter and energy may be gleaned from the writings of the Hindus 59. Some of these should be regarded as real contributions to knowledge, though not demonstrated according to the modern methods :

(*a*) *Heat* :

(1) Light and heat were known to Kanada as different forms of the same substance.

(2) Solar heat was known to Udayana as the source of all the stores of heat.

(3) Heat and light rays were believed by Vachaspati (A.D. 850) to consist of very minute particles emitted rectilineally. by the substances.

(4) Rarefaction in evaporation and the phenomenon of ebullition were correctly explained by Shamkara Mishra.

(*b*) Optics :

(1) The phenomena of translucency, opacity, shadows, etc ; were explained by Udyotakara.

(2) The angle of incidence was known to be equal to the angle of reflection. This was known to the Greeks also.

(3) The phenomenon of refraction was known to Udoytakara.

(4) The chemical effects of light rays were known to Jayanta.

(5) Lens and mirrors of various kinds, spherical and oval were used for purposes of demonstration. Light rays were focussed through a lens on a combustible like paper or straw. (The making and polishing of glass was a great industry in India. According to Pliny the best glass was that made by the Hindus.)

(*c*) Acoustics :

(1) Physical basis of sound : Two theories were held about the vehicle or medium of propagation. Shabara Swami

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knew it correctly to be the air. But Udyotakara and others knew it to be ether.

(2) Wave-motion: The sound-waves were understood by both schools. But Prashastapada knew them to be transverse; and Udyotakara and Shabara Swami understood the transmission of sound to be of the nature of longitudinal waves.

(4) Echoes were analyzed by Vijnanabhiksu.

(4) Sounds were distinguished according to their tones and over-tones, volume or massiveness, and quality or timbre, by Batsyayana, Udyotakara, and Vachaspati (*c* A.D. 850).

(5) Musical notes and intervals were analyzed and mathematically calculated in the treatises on music, 14 e.g., Sharamgadeva's "Samgita-ratnakara" (Ocean of Music") (1210—47), Damodara's "Samgita-darpana." ("The mirror of music") (1560—1647), etc. The relative pitch of the notes of the diatonic scale was, according to Krishnaji Ballal Deval, accurately determined.

(6) The so-called Pythagorean law of of the vibration of stretched strings was known to the Hindus, viz, the number of vibrations (pitch of a note) varies inversely as the length of the string. 10

(7) The Hindus knew that the octave above a note has twice as many vibrations as the note itself. They had thus arrived at the octave on which modern Eur-American music is based.

(d) Magnetism:

(1) Elementary magnetic phenomena could not but be observed. The attraction of grass, straw, etc., by *amber*, and the movement of the iron needle towards the magnet, were explained by Shamkara Mishsra as due to *adrista*, i.e., unknown cause.

(2) Bhoja (*c* A.D. 1050) in his directions for ship-building gave the warning that no iron should be used in holding or joining together the planks of bottoms intended to be sea-going vessels. The fear was entertained lest the iron should expose the ships to the influence of magnetic rocks in the sea, or bring them within a magnetic field and so lead them to risks. 34

(3) Mariner's compass: Mookerji points out a compass on one of the ships in which the Hindus of the early Christian era sailed out to colonize Java and other islands in the Indian Ocean. The Hindu compass was an iron fish (called in Sanskrit *matsya-yantra* or fish machine). It floated in a vessel of oil and pointed to the north.

(*e*) Electricity: Most rudimentary electrical phenomena may have been noticed by Umasvati (A.D. 50). His theory of atomic linking was based on the idea that the two atoms to be combined must have two opposite qualities. He believed that atoms attracted and repelled each other according as they were heterogeneous (i.e., unlike), and homogeneous (i.e., like), respectively. 59

KATABOLIC HABIT AND THE SEXES.

Dr. Harry Compbell in his work "Differences in the Nervous Organisation of Men and Women" thus sums up the views of Geddes and Thomson who have emphasised the fact that the male

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sex is for the most part more katabolic than the female.

Women, as a class, show a greater tendency to put on fat than men, and the tendency is particularly well marked at puberty, when some girls become phenomenally stout. I would here remark, by the way, that one possible cause of this may be the periodic loss of blood which begins at that time: for it was noticed by Hippocrates that the periodic bleeding of animals is conducive to the laying on of fat. I only suggest this, be it noted, as a possible factor; it is certainly not a leading one. Not only do women put on fat more readily than men, but they lose it very rapidly—more rapidly, I should think, than men, but of this I am not sure. It is well known that of all the tissues of the body adipose tissue gains and loses in weight the most readily, and the facility with which women gain fat is obviously an important physiological attribute, it being necessary that they should be able to store up food-stuffs for the nourishment of the growing fœtus and new-born child; and, further, that they should be able to draw rapidly upon this stored-up material. It is most interesting to note how individual women differ in their fat-storing tendencies. Sometimes, as already observed, fat is stored up at the time of puberty in abundance, but in these cases it generally happens that the individual becomes thinner by about the age of twenty, and two or three years after this she may become very much thinner. As a rule, during the first months of pregnancy fat is absorbed, but in many casas this is again deposited during the later months. The effects of lactation vary widely: some women increase very considerably in weight during this period; others show an equally marked tendency to lose weight; in others, again, the weight remains stationary. These difiererences serve as an index of the natural tendency, whether to anabolism, or katabobim and need to be inquired into if we wish to gauge it.

Just as women differ widely among themselves in their fat-forming tendencies, so also do men, and it is often desirable that we should know the past history of our patient in this respect. Some men, like some women, cannot be got to put on fat under any circumstances; others, no matter how active nor how careful in regard to food, remain abnormally stout. Of course it must be borne in mind that the anabolic or katabolic tendency of the body does not necessarily indicate a correspondingly anabolic or katabolic habit of the entire nervous system. Occasionally individuals intellectually very katabolic—like Dr. Johnson—are physically distinctly anabolic; and it is certainly not rare to meet with men and women who in spite of excessive stoutness, are very active, both in body and mind.

As a rule, however, the reverse is the case: the naturally lean are generally the most energetic; I say the *naturally* lean, because the leanness may be merely a result of the activity.

The anabolism of women is shown in another way: women, as class, are much less active than men—much more stay-at-home. Particularly is the case with married women, although it is not infrequently true of ths youug and unmarried. Thus we have on the whole a much greater difficulty in getting women to take sufficinet exercise than in getting men. After the climacteric, however, women frequently become much more active than during their menstrual life.

The anabolic tendency of women often manifests itself some time before, during, and some time after puberty. For two or three years before puberty the girl is very apt to become listless and languid, to tire easily, and to display a tendenoy to loll about; and she may continue in this condition two or three years after puberty has distinctly declared itself. A similar tendenoy, accompanied by lethargy, is very apt to attend the menstrual periods throughout the whole of menstrual life.

The anabolic habit of women is further shown by the fact that they require more sleep than men; for on the whole the quantity of sleep which an individual takes is a

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fairly accurate measure of his anabolic or katabolic tendency, small sleepers being for the most part katabolic, great sleepers anabolic. This perhaps does not hold good before the period of puberty, for more sleep is taken during childhood than after, and yet children are active and katabolic. It should be observed, however, that while children expend a large amount of energy, they are also continually storing it up in the form of new tissue.

Although women sleep longer and show a greater disposition to sleep than men, Macfaelan states that they can better bear the loss of sleep, and most physicians will agree with him. This seeming paradox may perhaps be explained as follows :—Women, being more anabolic, have, as a rule a relatively larger fund of reserve energy to draw upon ; and, moreover, their nerve force does not run out so rapidly as in men ; on the other hand, expend their energy rapidly, and have not, therefore, a large reserve store to fall back on ; consequently they rapidly feel the effects of diminished sleep.

In woman the pulse-rate is more rapid than in man, beating on an average 80 per minute in the former, and 71·5 per minute in the latter. Now, one would rather expect women, as the more anabolic, to have the slower pulse—katabolism imylying an active circulation. The pulse-rate, however, bears a peculiar relation to the height of the body, diminishing in inverse proportion to it, and inasmuch as women are, on an average. considerably shorter than men, we may, I think, in this way my reconcile the apparently contradictory facts.

The respirations also are more rapid in women than men, and a similar explanation applies here

Lastly, women bear the loss of food better than men—another fact which may be associated with their anabolic tendency, implying as it does, a large reserve of energy. Whethere they recover more readily from surgical operations I have not been able to ascertain. One would rather expect they would, but Sir James Paget, to whom I applied for information on this head, informed me that he had not observed any difference in this respect.

DR. RABINDRA NATH TAGORE ON THE SITUATION IN INDIA.

The *Venturer* for May 1921, publishes an interview with the poet—philosopher of India. The poet delivered himself of the following sentiments with regard to the Non-co-operation Movement.

"The present movement? It is most wonderful. I do not like its name. I do not agree with all its tendencies. Non-co-operntion implies—at least with some—a desire for aloofness, for seperation not only from the misdeeds of the British Government in India, but from the whole culture of the West, and this would be inimical to the possibility of progress. Though there are doubtless some few who, disgusted with the vulgar futility of Western materialism and disillusioned by the betrayals of Western imperialism, would seek to root out every appearance of the modern world from amongst us, those iconoclasts are symptomatic only of the grievous evils we have received at Western hands and are not characteristic of the Indian spirit in its wide tolerance and receptivity. We can not progress without Western culture, the West most certainly cannot advance without ours. The national movement, miscalled non-co-operation, is not one of sulky passivity but a great re-organization of the national life, and the mass of all classses of the people are behind it, only a a few sophisticated ones—victims of a denationalized education—try to stand aside.

"The thing that is to me so wenderful, the thing that is so touchingly beautiful, so significant of the fundamental spirituality of our people, is their devotion to Gandhi. All the intellectual subtleties, and expendencies, the trained eloquences that serve the successful modern statesman go for nothing with them. The follow Gandhi implicity, for one reason only—that they believe him be a saint. To see a whole nation of different races, of differing temperaments and ideals, joining hands to follow a saint, that is, a modern miracle, and only possible in India. I do not agree with Gandhi in many things,

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but I give him utmost reverence and admiration. He is not only the greatest man in India, he is the greatest man on earth to-day. One of the most striking fruits of the movement is that it has practically killed the drink trade. It is amazing to find how people who have been tempted and lured into drinking habits give them up just because Gandhi asks them to. Confirmed drunkards find strength through their devotion to Gandhi to entirely forego alcohol in any form. They say simply, 'Mahatma Gandhi forbids it,' and the evil chains of a lifetime are broken The Government are getting very much annoyed at this wholesale suppression of a fruitful source of revenue and pretend that there is some seditious implication and are persecuting many. But the people do not mind, they will go cheerfully to prison for the sake of Gandhi and India's liberation."

THE ANCIENT SYSTEM OF EDUCATION.

The following from a paper printed in the current number of the Sanskrita Bharati will, doubtless, interest our readers :—

The educational method of the Hindus was an extremely simple one and the question of funds did not present any difficulty to them. The idea of plain living and high thinking was insisted upon as a rule of relgion

CHHANDOGYA VIII, 4.

"3. And that world of Brahman belongs to those only who find it by abstinence, for then there is freedom in all the worlds."

This purported to secure both efficiency and economy in the work. The work was distributed in due proportion among the teachers, the student, the king and the people. The arrangement was a very natural one and did not throw any heavy burden on any of the parties concerned.

With the teacher it was an imperative duty to teach and omission to do that was a sin. (MANU X, 75). The teacher was to provide the student with food (and residence). (MANU II, 164). He was to accept no fee from the student while the latter was being taught and if he did so both the teacher and student would suffer degradation. The teacher was permitted to receive a present from the student when the latter returned home on the completion of his studies (MANU II, 256 AND III, 156, 168). The teacher was to live a life of poverty. (MANU IV, 7 AND 8). He could earn money by religious services and by accepting gifts from people on occasions of religious ceremonies. While in distress he could apply to the king for subsistence.

The translation of the texts is given below :—

MANU X, 75.

Reading the vedas, and teaching others to read them, sacrificing and assisting others to sacrifice, giving to the poor, if themselves have enough, accepting gift from the virtuous, if themselves are poor, are the six prescribed acts of the first-born class."

MANU II, 146.

Let the-twice born youth, whose soul has been formed by this regular succession of prescribed acts, collect by degrees, while he dwells with his preceptor the devout habits proceeding from the study of scripture"

MANU II, 245.

"Let not a student, who knows his duty, present any gift to his preceptor before his return home; but when by his tutor's permission, he is going to perform the ceremony on his return, let him give the venerable man some valuable thing to the best of his power."

MANU III, 156 AND 168.

"One who teaches the Veda for wages, and one who gives wages to such a teacher * * * * to him the oblation must not be given; for the clarified butter must not be poured on ashes."

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MANU IV, 7 AND 8.

"He may either store up grain for three years; or garner up enough for one year; Or collect what may last three days; or make no provision for the morrw".

"Of the four Brahmins keeping house, who follow those four different modes, a preference is given to the last in order successively; as to him, who most completely by virtue has vanquished the world."

The student was to live an austere life, to render service to the teacher, to collect alms for him, to gather fuel, etc., for him, to tend his cattle, etc. Such practice was to continue for twelve years or upwards, to ensure perfect discipline of the body and the mind of the student.

MANU, CH, II.

"108. Let the twice-born youth who has been girt with the sacrificial cord, collect wood for the holy fire, beg food of his relations, sleep on a low bed, and perform such offices as may please his preceptor, until his return to the house of his natural father"

"182. Let him carry waterpots, flowers, cow-dung, fresh earth, kusa grass, as much as may be useful to his preceptor; and let him perform every day the duty of a religious mendicant."

"218. As he digs deep with a spade, comes to a spring of water, so the student who humbly serves his teacher, attains the knowledge which lies deep in his teacher's mind."

CHHANDOGYAIV, 4.

"5.....

Having initiated him, he chose four hundred lean and weak cows and said: "Tend these, friend.' He drove them out and said to himself, I shall not return unless I bring back a thousand.' He dwelt a number of years (in the forest), and when the cows had become a thousand.....

It was enjoined upon the king and the people to perform religious duties and on such occasions to make gifts to the Brahmins including a student living with the teacher, one who wants money for making a present to his teacher at the time of coming away from him after the completion of his studies, one who has returned from the house of the teacher, after the completion of the studies and wants to settle in life as a house-holder, and persons who have acquired various grades of proficiency in their studies ;—

MANU III.

"94 When he has performed this duty of making oblations, let him cause his guests take food before himself; and let him give a portion of rice, as the law ordains to the mendicant who studies the Vedas."

"128. Oblations to the Gods and to ancestors should be given to a most reverend Brahman, perfectly, conversant with the Veda; since what is given to him produces the greatest reward."

MANU VII.

"82. To Brahmans returned from the mansions of their preceptors, let him show due respect; for that is called a precious imperishable gem, deposited by the kings with the sacerdotal class."

MANU XI, 1 and 2.

" * * * * Him who desires to maintain his preceptor, his father or his mother; him who needs a maintenance for himself; when he first reads the Vedas * * 7;

"These nine Brahmn's let mankind consider as virtuous mendicants called Snatakas; and to relive their wants let gifts of cattle or gold be presented to them in proportion to their learning."

It was the bounden duty of the king to see to the support of a teacher.

MANU XI.

"22. Having reckoned up the persons, whom the Brahman is obliged to support, having ascertained his divine knowledge and moral conduct, let the king allow him a suitable manitenance from his own household;

"23. and having appointed him a maintenance let the king protect him on all sides; for he gains from the

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Brahman, whom he protects, a sixth part of the reward of his virtue.

A more efficient and at the same time a more economical arrangement it is not possible to conceive. A retired and abstemious life gave the teacher sufficient freedom to devote himself to intelletual pursuits. The automatic arrangement of financial support from the people and the assurance of the ultimate support of the king kept him relieved of all anxiety. The influence of such a system on the mind of the student is very great. The present method of selling learning for fee lowers the position of the teacher in the eyes of the student and cuts away the root of all dicipline, whereas in the ancient days the teacher, who used to maintain the student as well as to teach him, used to be looked upon as a father and even as one more venerable than the natural father—(MANU II, 146. "Of him who gives natural birth and him who gives knowledge of the whole Veda, the giver of sacred knowledge is the more venerable father")—and the affiliation of the student to the teacher was so complete that under the Hindu Law one would come in as the heir of the other.

The discipline enjoined upon the student makes him fit for any career in the world whether rough or smooth. Having been taught to live an austere life he finds himself less dependent on the world and in consequence, more free to continue his pursuit of knowledge during the rest of his life. Education is free for all purposes, subject only to the restriction of the moral and intellectual fitness of the student. The charity bestowed on the student in the beginning of his life bears fruit and when the time comes, he repays that to the society with an increase, by working as a teacher and in other ways.

The burden thrown upon the king is almost nominal and much lighter than it is now. Cost is considerably reduced by reason of the abstinence of the teacher and the student and is met in part by what is supplied by the labour of the latter. The financial burden is distributed over the whole of the population and the share that falls on the king is therefore small. On the otherhand, the effect of such education on the people makes the work of the administration of the country very easy and secures a positive gain to the king.

It confers a similar benefit upon the people. Students so brought up are a source of strength to the community. The parents are relieved of the burden of the educational expenses of their boys and the entire establishment is maintained by the voluntary contributions of the people made according to their means. No method of taxation, direct or indirect, could give so satisfactory a result. At the same time the system of the collection of alms brings the learned into direct contact with the houhseholders and serves to bring about an intellectual communion between the two classes, resulting in the edification of the latter.

To the Hindus the texts cited above constitute a part of their revealed religion. To others who may not look upon them in the same light, they have the authority at least of age and experience. Any scheme for the education of the Hindus ought to take into account these traditions of the past. The climate and soil of Bengal are suited to the carrying out of such a scheme, in as much as living can be made very cheap and the labour of students turned to good account.

The ideas I have expressed above are not peculair to Hinduism. They are to be found in every religion, not to speak of Christianity and Mahammadanism. The form has to be varied to suit the requirements of the different religious persuasions, but the substance is common to them all. The actual working of the system would require the establishment of denominational schools and colleges.

While denominational institutions can regulate physical and moral culture, some other machinery is necessary to ensure uniformity in the standard of intellectual culture. We have a population which

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though divided into many sections by race and religion has to meet on a common platform in public life, requiring a common standard of intellectual progress. This can be assured by reserving to the University the control and the development of the intellectual education of the people while leaving it to the denominational institutions to provide for the special needs of the different communities. This will also be an important move towards the solution of the question of finances. The finances of the University may be left mainly to the State while those of the denominational institutions may be made to depend more upon the respective communities.

EDITORIAL REFLECTIONS.

MAHATMA GANDHI'S INTERVIEW WITH THE VICEROY.

Ever since Lord Reading's arrival in India, the air was thick with rumours of an interview between India's patriot saint and one of the greatest statesmen of England. The expected has come to pass and the interview is now the subject of comment in the Anglo-Indian and Indian Press. What has given rise to comment is not the fact of the interview but the manner in which it was arranged. It seems that there were interviews between Pandit Malviya and the Viceroy. The Viceroy probably wanted definite information in regard to the probale attitude of non-co-operators in certain contingencies. Pandit Malviya was, for obvious reasons, not in a position to give authoritative replies and, therefore, naturally remarked that Mahatma Gandhi was the one person in the country who could enlighten His Excellency on those specific points. What happened subsequently may be stated in two ways, both technically correct and substantially only half-correct. One mode of statement—that actually adopted by Lord Reading in his speech at the Chelmsford Club Simla—is that this led the Viceroy to think that Pandit Malviya wished His Excellency to see Mahatma Gandhi and in deference to the worthy Pandit's wishes, he communicated to him his perfect willingness to accord an interview to the Mahatma provided the latter applied for it. Pandit Malviya took the hint, pursuaded tne Mahatma to make the request demanded and the interview came about. The other mode of statement is that the Viceroy having come to heal and to conciliate was naturally desirous of understanding the standpoint of the aggrieved people and in order to devise a modus vivendi he was anxious to negotiate direct with their leader. Diplomat that he is, he put questions to Malviya which Malviya could not answer and which could not elicit from him anything be-

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yond the observation that the proper person to be interrogated on that point was Mahatma Gandhi. This afforded His Excellency the much-coveted opportunity to convey to the Pandit that since he wished him to see Gandhi, he would gladly do so provided the Mahatma formally applied for the interview. Malaviya obtained from Gandhi the application applied for and the petition solicitiously demanded and Gandhi the saint granted in his humility what Gandhi the leader of India and the presiding deity of 30 crores hearts ought, having regard to the dignity of his position and the majesty of his status, not to have done. The first mode of statement reveals the mentality of those who revel in gubernatorial prestige and are jealous of the dignity of temporal power and officialdom—in one word it is the expression of the occidental standpoint. The second mode of statement affords a revelation of the mentality of those who look at matter with the eye of spirit, place the dignity of saint-hood above the majesty of temporal vicegerence and are jealous of the privilege of holymen—in one word it is the expression of the oriental spirit. This difference of mentality constitutes the eternal difference between the occident and the orient. In modern occident a Tolosti is expected to crave audience of the Czar, in ancient India an Ashwapati Kaikeya felt deeply honoured if the sages sanctified his palace with the holy dust of their feet and was socially disgraced if holymen boycotted him. The Viceroy was wishful to see Gandhi but he was anxious that this disposition of his mind should not be bruited forth to the detriment of the dignity of his official position and in his over-solicitude to save his dignity, he let it slip through his fingers unnoticed. He protested a little too much and unconsciously perpetrated an outrage on Viceregal dignity when, in his attempt to rescue it, he banteringly remarked in his speech that he thought his address was well known implying that Malviya was needlessly anxious to prop up Gandhi's prestige. The obvious retort to this is that the remark would have sounded less undignified if His Excellency had flung it in Pandit Malviya's face when the letter left upon His Excellency's mind the "impression" that he wished the Viceroy to see the Mahatma. As it is, this ill-timed banter can only be regarded a diplomatic finesse to cover fancied loss of prestige. We are perfectly sure that if His Excellency had written straight to Mahatma Gandhi that he was desirous of hearing the non-co-operator's case from his lips and to discuss the situation with him before formulating any terms of negociation, his prestige would have immeasurably risen in this country where deference shown to superior character and greater moral worth is accounted a sign of true loftiness of the soul and genuine elevation of the spirit. The following from the *Modern Review*, whose political opinions do not always coincide with those of Mahatma Gandhi, shows that the soul of India frets at their uncrowned king, in a paroxysm of saintly humility, letting it appear that he was solicitous of an audience of the Viceroy or that his position is in any way inferior to that of Lord Reading.—

"There is nothing wrong in a leader of the people and the Viceroy meeting each

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other and exchanging views. We confess we have not liked the manner in which the interview has been brought about or has come to pass. Why could not the Viceroy write (through his Private Secretary) direct to Mr. Gandhi asking him courteously to see him? Why was a middle man required, and why was it necessary for Mr. Gandhi to seek an interview with the Viceroy, which was granted? All this reads very grand and "dignified" on the part of the white great Mughul. But we cannot help saying that Mr. Gandhi has been made to look rather small in comparison. In our opinion, Mr. Gandhi is a far greater man as a private individual. As regards position, the position of the greatest tribune of his people is unquestionably higher than that of the highest paid servants and representative of the crown. Mr. Gandhi the saint may consider himself the humblest of men, the lowliest servant of everybody, not considering it beneath his dignity to seek to see anybody. But Mr. Gandhi, the greatest political leader of his countryman, who had set at naught the satanic bureaucratic Government, and had raised their sense of national self respect to the highest pitch, had no right to act in any way which was calculated to produce a secret sense of humiliation and wounded national self-respect in minds of us, his countrymen. We may be wrong, but we have thought it proper to speak out."

Our personal view is that the Viceroy's speech and the note in the *Modern Review* both betray unnecessary solicitude. The fact is that both the Viceroy and the Mahatma desired to discuss the situation with each other and Pandit Malaviya intervened and brought about a fulfilment of their wishes. All the talk about Gandhi seeking an interview and the Viceroy graciously according it is transparent bunkum which anybody with a clear vision can easily see through. The applicatian that Gandhi sent was a formal affair which like many other items of official routine was devoid of any deeper meaning. Gandhi no more became a suitor because he observed this official form than the Postmaster-General gives expression to his sense of submission to an applicant for a post under him when his reply ends with the customary.

I have the honor to be
SIR,
Your most obedient servant.

LORD READING AND THE BUREAUCRACY.

In his first Simla speech upon which we commented in our last issue, Lord Reading acknowledged that there was discontent in the land. He struck the note of discord in the chorus of official unanimity. The bureaucrat had, before this, proclaimed from the housetop, by the mouths of successive Viceroys and Governors, that the masses were happy and contented under bureaucratic rule and in their homes sang paeons of praise to their gracious masters and that discontent existed only in the turbid and turgid imagination of the pestilential agitators who attributed to the masses a revolt from intolerable burdens which was a mere projection of their own morbid mentality. Lord Reading had the vision to see and the courage to proclaim that not only discontent existed independently of the agitator but also that the agitator had been created by seething discontent in its search for an outlet and a channel of escape. In his second Simla speech, delivered *after* his interview with Mahatma Gandhi, His Excellency laid his finger

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upon the true causes of the malady when he observed :—

"We, British people, in India and those also in our own country, must realize that we have much suspicion to disperse, many misunderstandings to banish from amongst us and that in truth, the essence, to my mind, of co-operation between us and Indians is that *we should convince them by our actions which will accord with thoughts and intentions that we honestly and sincerely mean what we have said with regard to India.*"

The italics are ours.

Not only this. He went further when he remarked that "there may be undoubtedly certain questions with which I am striving to make myself familiar in which there will be opportunity for putting this equality on a firmer basis than at present exists." This means that the Viceroy is committed to the removal of racial inequality which is writ large over every branch of British administration in India—military, civil and criminal administration of justice, railways. The tone of the entire administration is the tone of British domination. This spirit of British domination has to be removed, if racial equality is to be established on a firm basis. No changes in laws, however salutary, can bring about this. In America whites and negroes are equal in the eyes of law and yet lynching goes on unchecked because of the spirit of white domination. In India the law prescribes capital punishment for murder, no matter what the race or complexion of the murderer be, but the spirit of British domination supervenes and we read of ruptures of spleen and accidental shootings in judicial pronouncements. So long as there is a caste of rulers ruling by right not derived from the ruled, this spirit of domination cannot be killed and will continue to play havoc even if the laws are as perfect in this respect as those of the United States of America. They will prove just as ineffective and inoperative and will as surely fail of their purpose. In plain words racial inferiority will not receive its quietus so long as complete Swarajya is not established in India. Dyerism and O'Dwyerism are bye-products of racial domination and so long as the Indian people have not the *power* to punish or to forgive Dyers and O'Dwyers, it is vain to say that the day of racial equality has dawned. It is clear as noonday that Montague-Chelmsford Reforms fail to satisfy this acid test. They have not given us power to deal with this tribe as we would wish to deal with them and are, therefore, merely a simulacrum of Swarajya. If Lord Reading will have the supreme courage to apply the only infallible remedy just as he has had the supreme vision to sense the malady, he will have rendered an inestimable service to England and India both, provided a basis for equal partnership between two great countries and found a niche in the Fane of Fame as one of the greatest statesmen in the history of the world. It is open to His Excellency to make a bid for this supreme position; only he must be prepared to brave the wrath of the hierophants of Simla and their bureaucratic novices scattered all through the country. The Indian bureaucracy constitutes at present the most powerful, the most formidable and the most efficiently entrenched citadel of vested interests and reactionary influence in the entire civilised world. Lord Ripon attacked this

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œitadel and came to grief. Lord Reading is more advantageously placed. In Lord Ripon's time, India was slumbering, quieuscent and listless. To-day she is awake, throbbing with new life and full of hope and self-confidence Non-co-operators will heartily co-operate with Lord Reading if he chose to non-co-operate with the forces of stupid reaction and visionless racial supremacy and placed himself at the head of the movement for freedom. If His Excellency does so, he will have written a glorious chapter in the history of world—freedom. The sight of the highest English official in India placing himself at the head of the national movement for emancipation of the country from English domination will be a sight for the gods to look at.

An awakened and self-conscious India, with memories of a magnificent past burning through her brain, cannot but obtain her freedom immediately. Only the transition from a state of foreign domination to that of democratic national self-determination will be productive of less friction and will be less likely to leave behind a legacy of racial hatred, if Lord Reading seizes the opportunity of a life-time and gets himself enrolled in the list of the immortals.

THE "APOLOGY" OF THE ALI BROTHERS.

The Ali brothers are among the foremost of our political leaders. They are frank, fearless and formidable. They have suffered manfully for the motherland. They are by nature and temperament the very apotheosis of burning zeal, fervent enthusiasm and tremendous driving force. Their speeches are always full of passages wrung out of a heart into which the sense of national humiliation has burnt itself. Their public pronouncements and private talks are models of impassioned oratory and perfervid utterance. The brothers are all heart from the top of their heads to the soles of their feet. What wonder, then, that, on certain occasions, carried away by the fervour of the moment, passages escaped them which were susceptible of a dubious interpretation and into which it was possible to read an incitement to violence. The Ali Brothers are not independent leaders of a party. They are prominent leaders of the national movoment of which the one apostle is Mahatma Gandhi. They are pledged to non-violent non-co-operation and Mahatma Gandhi has, times out of number, declared with the undisputed authority of the supereme chief and the foremost protagonist that the success of the movement is bound up just as much with successful and complete non-violence—if not more—as with successful and and complete non-co-operation. When, therefore these passages were brought to their notice, they, like honest and loyal lieutenants and genuine patriots—felt that they owed it to their chief and to their compatriots to make it clear that nothing was further from their intention than to incite people to violence and te create an atmosphere of preparedness for war and that they deeply regretted the incautious use of words and solemnly undertook never to forget that their words required to be weighed before they were uttered. Another circumstance intervened at this juncture which rendered the task of the brothers

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truly heroic. The Viceroy decided to prosecute them unless they withdrew the dubious passages. Although they felt within them the urge to express regret as a mark of their steadfast loyalty to their chief and the creed of non-violence ; yet they felt that their malicious detractors would have an opportunity of melevolent gratification and of insinuating that the expression of regret was due to abject fear. A false sense of self-respect which is generally found mated with proud natures pointed one way ; the sense of painful duty to cause and country pointed the other way. The choice between two such alternatives was indeed difficult. It was the supreme test of greatness. The brothers chose the right alternative although it had the appearance of being humiliating, they did not choose the wrong one although it was sure to add to their popularity. If the strong man is he who is not afraid of being called weak, the really brave man is he who is not afraid of being miscalled a coward. Posterity will ratify and glorify the choice of the brothers and rank them with the truest sons of India and the most genuine protagonists of the greatest political and spiritual movement in our generation.

SIR WILLIAM JONES ON ANCIENT ARYAN CULTURE.

Sir William Jones, the Founder of the Asiatic Society of Bengal, has rightly been called the, "Prince of Orientalists." It is significant that his appreciation of Ancient Aryan culture was as generous and sympathetic as the valuation of the same on the part of Mcdonnels and Keiths is narrow, prejudiced and ungenerous. Sir William Jones was not an Imperialist. He had not learnt that it was inexpedient to extol the culture of the subject race and thus to remove the sense of racial inferiority which alone could make them regard perpetual foreign domination a blessing. The following extracts from the great scholar's writings which Mr. K S. Ramaswamy Shastri B. A. B.L., cites in an article on "Sir William Jones" appearing in the current issue of the *Indian Review* will, doubtless, he found interesting by our readers.

The six philosophical schools, whose principles are explained in the Darsana Sastra, comprise all the metaphysics of the old Academy, the Stoa, the Lyceum; nor is it possible to read the Vedanta, or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the Sages of India.

We are told by the Grecian writers that the Indians were the wisest of nations, and in moral wisdom, they were certainly eminent.

From the Vedas are immediately deduced the practical arts of Chirurgery and Medicine, Music and Dancing, Archery, which comprises the whole art of war, and Architecture, under which the system of mechaical arts is included.

Wherever we direct our attention to Hindu literature, the notion of infinity presents itself.

Considered as an *art*, it combines the sounds, which philosophy distinguishes, in such a manner as to gratify our ears, or affect our imaginations, or by uniting both objects, to captivate the fancy while it pleases the sense, and, speaking, as it were the language of beautiful nature, to raise

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correspondent ideas and emotions in the mind of the hearer; it then and then only becomes what we call a *fine art*.

VANARS IN THE RAMAYANA.

It is a popular belief in India that the allies of Rama in his battles with Rawana, the Rakshasa King of Ceylon, were monkeys. European scholars tell us that they were rude barbarians and were called Vanaras or monkeys by their Aryan allies. Both these views are incorrect. They have been combated by Mr. Vaidya in his "Riddle of the Ramayna" and by Professor Rama Deva in his Arya Bhasha (Hindi) work "*Bharat Varash ka Itihash.*" One of strongest arguments advanced by the latter is that when Hanuman first met Rama and Lakshmana, the latter described his impressions of the distinguished visitor in the following words :—

नानृग्वेद विनीतस्य नायजुर्वेदधारिणः ।
नासामवेद विदुषः शक्य मेवं विभाषितुम् ॥ नूनं व्याकरणं कृत्सन मनेन बहुधा श्रुतम् । बहुव्याहरतानेन न किञ्चिदपिशब्दितम् । न मुखे नेत्रयोश्चापि ललाटे च भ्रुवोस्तथा । अन्येष्वपिः च सर्वेषु दोषः संविदितः क्वचित् । एवं विधो यस्य दूतो न भवेत् पार्थिवस्य तु । सिद्ध्यन्ति हि कथं तस्य कार्य्याणं गतयोऽनघ ।

किष्किन्धा ३।२८,२९,३०,३४ ।

In these verses Lakshmana clearly says that Hunumana was well-versed in the Rigveda, the Yajurveda and the Samaveda and was a master of Sanskrit Grammar. Surely this cannot be a description which would apply either to a monkey or to a barbarian. Professor Soma Charan Banerji, M. A., converts to the subject in the current number of *Sanskritta Bharati Supplement* of Burdwan. His treatment of the subject is refreshingly original.

Here is the last portion of the article.

But it will be contended that the various terms by which the Vanaras are designated mean monkeys. People will tell me, "You might spare us all this trouble. The names which are given to the Vanaras are in themselves a sufficient contradiction of what you say." I shall show, however that such a contention is absolutely untenable and based upon an erroneous notion and that the terms which are applied to the Vanaras do not mean monkeys. A careful examination of the etymology of these terms will show, beyond the shadow of a doubt, that they have nothing in them to suggest in any way that the beings to which they refer are other than human and will render our position all the more firm and unassailable.

Amarakosha or the lexicon of Amara gives nine synonyms of **वानर—कपि, प्लवङ्ग, प्लवग, शाखामृग, वलीमुख, मर्कट वानर, कपि** and **वनीकस्**।

Sabdaratnavali gives fifteen move viz :—

मर्क, प्लव, प्रवङ्ग, प्रवग, प्लवङ्गम, प्रवङ्गम, गोलाङ्गल, कपिथास्य, दधिशोण, हरि तरुमृग, नगाटन, भम्पी, भम्पारु कलिप्रिय।

Jatadhar adds two again, **किखि** and **शालावुक**। Valmiki, however, does not use all these terms, **वलीमुख, मर्कट, कीश, मर्क प्लव, प्रवङ्ग प्रवग, प्रठग, प्रवङ्गम, कपित्थास्य, दधिशोण, नगाटन, भम्पी, भम्पारु, कलिप्रिय, किखि** and **शालावृक**—all these terms are not to be met with in his Ramayanam. Let us see what the rest of the synonyms of **वानरा** those used by Valmiki—exactly signify.

कपिः—कम्पते यः सदा, कपि चलने।

A **कपि** is one who moves about

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We may observe that there is nothing in it to suggest that **कपि** means a monkey.

प्लवगः, प्लवङ्गः प्लवङ्गमः—प्लेवन ऊर्ध्वलुत्य गच्छतीति He who jumps about or whose movementshave a jaunt in them, is a **प्लवग प्लगङ्ग**, or**प्लवङ्गम**।

These three words, it may be noted, are different forms of the same word and refer to jerky movement. So here, too, there is nothing to lend countenance to the idea that a **प्लवग** is a monkey.

शाखामृगः—(१) शाखायां मृग इव द्रुतगमनशाली, धावनसमर्थ इत्यर्थः।

(२) शाखां मृगयते अन्विष्यति फलादिसंग्रहार्थम्।

At first sight it may seem that **शाखामृग**'s must be beasts i. e. monkeys. Bnt we shall show that this is not so.

वयं वनचरा राम मूगा मूलफलाशिनः।

Now **मृग** need not necessarily mean animal. We may derive **मृग** thus—

मृगयते अन्विष्यति फलादिकं इति।

He who searches for fruits &c., is a **मृग**

We must remember that the Vanaras were a race of men who lived on roots and fruits. Vali, in his dying speech to Rama, speaks of himself as:—

फलमूलाशनं नित्यं वानरं वनगोचरम्।

'A Vanara always eating roots and fruits and living in foreets.'

Again, in the same speech, he says.

'Rama, we are men living in forests and eating roots and fruits.'

So we find that roots and fruits of trees constituted their staple food. And those who have to live on fruits must be adepts in the art of climbing trees to get at them. So it is no wonder that the Vanaras skilled in climbing trees, came to be called **शाखामृगाः** i. e. those who sought for fruits on the branches of trees or those who moved from branch to branch in search of them. Moreover, we should remember that those who live in forests and mountains, as distinguished from those living in treeless plains, are usually found to be particularly skilful in climbing trees and moving from branch to branch. Hunters and explorers have often, in the course of their expeditions, come upon hill and forest-tribes who they say, speedily climbed up trees at their appearauce, and deftly leapt from branch to branch and disappeared in no time. In "Castes and Tribes of southern India" we read of a tribe of men, Kadir by name, who are known particularly for their wonderful skill in swiftly climbing up trees and disappearing down precipices.

वनौकाः—वनम् ओको गृहं यस्य इति।

The word means simply a **वनवासी** or dweller in the forest and is applied to the Vanaras because the Vanaras lived in forests, as Vali says, in his speech addressed to Rama.

वयं वनचरा राम मृगा फलमूलाशिनः।

In Srimat-Bhagabat, Book IV Chapter IX verse 21, we find the word used in the sense of one whose abode is the forest.

धर्म्मोऽग्निः कश्यपः शको मुनयो ये वनौकसः।

चरन्ति दक्षिणीकृत्य भ्रमन्ती यत् सतारकाः॥

This use of the word in the Bhagavat renders our position firm and shows that our contention is absolutely just and sanctioned by authority.

हरिः—(१) हरति दुःखं वा फलादिकं वृक्षात्

(२) प्रसह्योत्क्रिपते वा मृत्युनेति।

He, who dispels sorrow or takes away fruits etc. from trees or who is snatched away all on a sudden by death, is a **हरि**. In support of the first explanation we may say that the Vanaras are throughout described as a particularly joyous race of men, with an exuberance of animal spirits

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We need only and that in the Nirukta of Yaska, हरिis a synonym of मनुष्य or man.

Finally, let us see what the word वानर means. This word canbe derived in many ways.

(१) नर इव वानरः; वा किञ्चित् नरः।

A being resembling man or slightly less than man,

(२) वनं वने भवं फलादिकं रातीति वानरः।

A man eating fruits etc. grown in forests

(३) वनं राति गृह्णाति वासार्थं इति वानरः।
वनर एव वानरः वनवासी इत्यर्थः ॥

A dweller in the forest.

(४) वने रोति शब्दायते इति वनरः।
वनर एव वानरः वने शब्दायमानप्राणिविशेषः

A being shouting in the woods.

(५) वानं वन्यफलं विद्यते अस्य इति वानरः (र प्रत्ययः)।

A being who has fruits grown in forests.

(६) वा गत्यादौ क्विप=वा गमनं, तत्र गमनोऽपि नृणाति नयति बालकं इति वानरः।

A being moving about carrying boys.

Gorresio, in the preface to the sixth volume of his Ramayanam observes:—

"Rama's allies are described as monkeys either out of contempt for their barbarism or because at that time they were little known to the Sanskrit-speaking Hindus."

This is ingenious no doubt; but we must say partly erroneous. Gorresio is right in thinking that Rama's allies are men; but he is mistaken when he says that they have been described as monkeys. He must have been misled by the words वानर, कपि and so on, as they are understood now and his error is due to the foreigner's ignorance of the etymology of so difficult a language as Sanskrit. We have been at some pains to show that the term वानर and others do not mean monkeys, and that the Vanaras are nowhere made to behave like their namesakes of to-day. We have shown that in their thoughts and deeds, their manners and ways of life, there is nothing unhuman and that they are nowhere described as monkeys, as Gorresio says Ramanuja, the well-known commentator of the Ramayanam in his comments on verse 30, chapter 26, of Kiskindhyakandam observes:—

अनेनाग्निसाध्यकर्म्माधिकारं तेषां दर्शयति॥
मनुष्यसदृशव्यवहारात् वदज्ञत्वाच्च॥

By this is shown that they are entitled to rites to be perfomed with fire, as all their customs resemble those of men and they are acquainted with the Vedas.

This shows that the commentator is of opinion that all their customs and observances resemble those of men. We go a bit further and say that they *are* those of men for the Vanaras are nothing more nor less than human beings.

But we think the word वानर is reminiscent of the contempt of the early Aryans for the inferior culture of the Non-Aryans as the Vanaras were The Aryans were a highly cultured race: they had developed a wonderful civilisation of their own even in days long gone out of mind. No wonder that to them, so civilised, the non-Aryan Vanaras, with their crude civilsation and infinitely inferior culture, their graceless life in woods and forests and habits widely differing from those of the Aryans, would hardly seem to deserve the higher appellation of नर or man. It is quite natural that the Aryans would feel disinclined to give to their inferior brethren the same name by which they themselves

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were designated. This was why the Non-Aryan tribes of Kiskindhya came to be called 'Vanaras' which means "beings resembling men" i.e. Aryans I think this is the best way of taking the word वानर.

It would seem, however, that the idea that these tribes lived on roots and fruits grown in forests (and that they were dwellers in the forest), is also present in the name वानर. For not only can वानर be derived with very good meaning as वांने भवं फलादिकं रातीति वानरः or a man living on fruits grown in forests; but also the poet very often emphasises this fact about them. The following qoutations will bear me out on this point. In Ki-kindhyakandam, Vali speaks of himself as,

फलमूलाशनं नित्य वानरं वनगोचरं ।

A vanara always eating roots and fruits and dwelling in forests.

And again he says.

वयं वनचरा राम मृगा मूलफलाशिनः ।
तत्र कस्ते वने लोभो मदीयेषु फलेषु वा ॥

Again.

फलमूलेन जीवन्ती हिमवन्त मुपाश्रिताः ।

Those who live on roots and fruits and whose abode is the Himalayas.

नारिकेलाशनाश्चैव तेषां संख्या न विद्यते ।

Also those eating cocoa-nuts; their number is legion.

तानि मूलानि दिव्यानि फलानि च फलाशनाः
औषधानि च दिव्यानि जगृहुर्हरिपूथपाः ॥

The Vanara leaders, feeding on fruits, gathered those roots and celestial fruits and medicinal herbs.

तत्र अच्छा वराहाणि मूलानि च फलानि च
मधूनि पीत्वा तुष्टानि परं गच्छत वानराः ॥

There eating excellent and costly roots and fruits and drinking extremely delicious honey, let the monkeys pass :—

तं भक्षयन्ति मूलानि फलानिं विविधान्यपि ।

They eating various roots and fruits.

Again,

शुचीन्यभ्यवहाराणि मूलानि च फलानि च ।
भुक्त्वा पीत्वा च पानीयं सर्वम् मे वक्तुमर्हथ

Be pleased to tell me all this, having partaken of these roots and fruits, which are holy and intended for your use, and having drunk this beverage.

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O Vanaras, if your fatigue has been destroyed by the taking of these fruits.

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अस्माभिरुपभुक्तानि बुभुक्षापरिपीडितैः ॥

Greatly oppressed with hunger as we were, we have partaken of the roots and fruits given to us agreeably to the sacred rites of hospitality.

Again in Sundara kandam.

भक्षयन्तः सुगन्धीनि च फलानि च ।

Eating sweet-smelling roots and fruits.

At the eastern end of the गुहा or cave, where Shugriva lives the life of an exile, there is a cool lake where there are various roots and fruits (बहुमूलफलो) Kiskindhya is adorned with trees bearing all sorts of palatable fruits.

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"The yogi lady, seeing those Vanaras, said to them greatly pleased" Do ye eat the roots and fruits to your heart's content and drink this water of life."

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So we see that none of the terms employed by Valmiki to designate the Vanaras in any way suggest that they are monkeys. There is nothing in any of them which is in any way inconsistent with our contention that they are human beings as much as we are, though surely occupying the lowest rung of the ladder of civilisation. On the contrary, these terms, हरि and वनौका as we have seen, have been applied to men by eminent authorities, the former being given as a synonym of नर in the Nirukta of Yaska, and the latter having been used of the seven rishis in the Srimat Bhagabat. One fact like this speaks volumes.

ISLAM AND CHRISTIANITY.

Christianity has failed and failed miserably in Europe. In America churches are being set at auction and the ministry is being boycotted. A Revd. gentleman writing in *The Christian Work* tells us that in the United States one denomination has 2,000 pulpits vacant, another had more than 3,300 of its churches without pastoral care last year and in an another still there are 1,000 fewer ministers to-day than in 1914.

Christianity cannot spread among the coloured people because it has allied itself with western civilization which is based upon the principle of white domination and the perpetual subordination of the colored to the colorless. Islam with its principle of universal brotherhood is, however, making a rapid advance in the dark continent. The following that we take from the *Literary Digest* speaks for itself.

For centuries now the political power of Mohammedanism has been declining and its religious ardor has apparently been dulled. But recent years, which have seen the collapse of the greatest Mohammedan state, have also, curiously enough, witnessed a revival of Moslem missionary effort. Christian missionaries report that while their progress is slow, Islam is advancing with rapid strides on the "Dark Continent." Only about 9 per cent. of Africa's 150,000,000 people are reached by Christian missions, according to a recent survey of the Interchurch World Movement. In central Africa the influence of evangelical missions is very slight, and it is here that 40,000,000 Mohammedans are said to be sweeping southward upon the pagans like a mighty army. In north Africa, where Mohammedanism is strongly entrenched, Islam is actively hostile to Christianity and forms a serious barrier to the latter's progress. North of latitude 20, 90 per cent. of the people live according to the moral standards of Arbia in the seventh century. Elsewhere whole tribes have been converted during the last few decades, and it would seem from all reports that though the white man may gain Africa commercially he may lose it to Islam. How, then, are the Christian Churches meeting the problem of Africa? As we read *The* in *Presyterian of the South* (Richmond). :

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"Africa will be Mohammedan in the next few years unless the Church of Jesus Christ shall get there first, and we can if we will.

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Islam, however, no matter how rapidly it spreads among savages, cannot satisty the spiritual cravings of the West because of its doctrine of polygamy and of its materialistic and crude conceptions of Heaven and Hell. The only religion that can fill the void in Western hearts is the Vedic religion but its propagandists are slumbering. Will not the imperative and imperious needs of western humanity arouse and awake them? "Will not" replies the echo.

WORLD'S GREATEST MAN.

This was the subject of the sermon which Mr. John Haynes Holmes only recently delivered in the Community Church New York. After reviewing the life-work of Lenin and Rolland the Rev. gentleman said.

It is obvious that we have not yet found our greatest man. Rolland, the idealist is defective on the side of practicality; Lenin, the realist, falls short on the side of ideality. What we need is a universal man—a man who combines in perfect balance the supreme qualities of the Frenchman and the Russian—a man who is at once an idealist and a realist, a dreamer and a doer, a prophet who sees "the heavenly vision" and, "not unfaithful to (that) vision" makes it to come true. Is there any such person living in the world?

I believe that there is—unquestionably the greatest man living in the world to-day, and one of the greatest men who has ever lived. I heard of him first in 1917 through an article by Professor Gilbert Murray in the "Hibbert Journal." I did not learn anything of him again until a few months ago, when there came to my desk a little paper-covered pamphlet containing extracts from his speeches and writings. This is meagre information: but when I read it, I felt as did John Keats when he first read Chapman's translation of the "Iliad"—

"Then felt I like some watcher of the skies.
When a new planet swims into his ken;
Or like stout Cortez when with eagle eyes
He stared at the Pacific—and all his men
Looked at each other with a mild surmise—
Silent, upon a peak in Darien."

The man whom I have in mind is Mohandas Karamchand Gandhi, the Indian leader of the present great revolutionary movement against British rule in India, known and reverenced by his countrymen as Mahatma, "the Saint." I wonder how many of you have ever heard of him, or know the story of his life. Listen while I tell this story, and see if I am not right in calling its hero the greatest man in the world to-day!

He, then, proceeded to give a brief biographical sketch of Mahatma Gandhi and concluded his sermon with the following pregnant observations—observations whose significance is enhanced when we realise that the speaker is a Christian minister.

Such is Mahatma Gandhi! In this great spirit, he lives among the people. As he moves from city to city, crowds of thirty and even fifty thousand people assemble to hear his words. As he pauses for the night in a village, or in the open countryside, great throngs come to him as to a holy shrine. He would seem to be what the Indians regard him—the perfect and universal man. In his personal character, he is simple and undefiled. In his political endeavours, he is as stern a realist as Lenin, working steadfastly toward a far goal of liberation which must be won. At the same time, however, is he an idealist, like Romain Rolland, living ever in the pure radiance of the spirit. When I think of Rolland as I have said, I think of Tolstoi. When I think of Lenin I think of Napoleon. But when I think of Gandhi, I think of Jesus Christ. He lives his life; he speaks his word; he suffers, strives, and will some day nobly die, for his kingdom upon earth.

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Do you recall how it is told of Jesus, that one day, as he was journeying, he heard his disciples quarrelling? And he said, "What were ye reasoning on the way?" And they said they had dispute who was the greatest. And Jesus said," "If any man would be first among you, let him be the servant of all."

DAYANANDA SEVA SADAN.

In its last annual meeting, the Arya Pritinidhi Sabha Pb. adopted a most momentous resolution. It was resolved to start an Aryan National Service. The Dayananda Seva Sudan will comprise all whole-time servants of the Divine Church who have taken a vow to consecrate their lives to the service of the Arya Samaj whether as missionary lecturers or as missionary professors or as medical missionaries etc. etc. The Sadan will elect its own President and these servants of the church will have complete charge given them of different spheres of Arya Samajic activity.

The Arya Pritinidhi Sabha has realised that mission work cannot be effectively carried on by mere hirelings; it must be taken in hand by true Brahmans whose hearts are filled with Divine afflatus and in whom the Divine fire burns steadily and warmly—a fire which burns up all selfishness and all unholy and unworthy ambition. We have no doubt of it that earnest men imbued with the missionary spirit, whose one ambition it is to be useful and humble instruments of the Lord, will seize this opportunity, put shoulders to the wheel and carry the message of God and His Rishis to the farthest corners of the earth.

THE HINDI SAHITYA SAMMELAN.

Lala Lajpat Rai and Pandit Din Dyal have invited the Sanmelan to the Punjab. The honor of the Punjab is at stake. All lovers of the national tongue of India should be up and doing and should strive to make the first Pnnjab session a grand success, worthy of the glorious traditions of the land of five rivers.

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THE GURUKULA SAMACHAR.

(BY PROFESSOR NAND LAL M A., L.L.B.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death —*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts —*Herbert Spencer.*

RETROSPECT.

It is more than a year since Swami Shradhanand, at the request of the Pratinidhi Sabha Punjab, assumed charge of Gurukula Kangri as Governor and Acharya. IT would he superfluous to dilate on the ingenuity, the insight and the coolness with which he so effectually handled the critical situation that confronted him. Anybody who has sympathetically and closely followed the history of the Gurukula during the past year will bear testimony to the gigantic, versatile and untiring activities of the selfless Swami, for the ametioration of the institution. As a result of his invaluable efforts, during his very first year of office, the Gurukula has been raised to a higher pedestal of dignity, respectability and excellence. Not a single department but has been animated by the genial warmth of his attention and genius. To give some idea to the reader, let us briefly review the measures taken in behalf of educational efficiency; In the first place, all that was calculated to distract, disturb or divert the minds of the students has been extirpated. Force as a disciplinary measure has been made to yield ground to persuasion and an appeal to the better nature of defaulters. This has had the salutary effect of winning the confidence of the students and of eradicating from their minds the restiveness that is so detrimental to discipline and progress. In this way, when the atmosphere became congenial, attention was devoted to the course of study The whole curriculum was thoroughly overhauled and changes were introduced: Agriculture has been reintroduced as one of the elective subjects in the college department, and very efficient arrangements have been made for rendering the subject interesting and useful. More than thirty five thousand Rupees have been collected for the benefit of this department exclusively. The course of Ayurveda has been recast so as to comprehand a course of Allopathy also. The students will thus have the benefit of a comparative study of the two systems of medicine. The staff (which consisted of Dr. Sukhdeva and an eminent Bengali Vaidya has been strengthened by the appointment of an additional lecturer in anatomy. The course of chemistry has been revised according to expert advice. A course of technical chemistry extending over two years has been made an essential part of the chemistry course. The course ofEnglish has been almost doubled both in the school and the college departments. The course of Sanskrit literature has been made rich and more comprehensive. Books formerly taught in the first and second year classes have been introduced in the Adhikari course. The study of Sanskirt Vyakaran has been placed on a more rational basis. The learning of Sutras by rote, which entailed so much unnecessary press

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on the tender brains of the students of the first five classes, has been abolished. The Course of Dharm Shiksha or religious instruction in the school department has been extended so as to include Bhagwad—Gita, Manusmriti and other valuable books. The building of a separate Vaidic College at Mayapura is in contemplation. It goes without saying that disappointment must await the endeavour to secure educational efficiency without improving Boarding House discipline: And the Boarding Houses, consequently, received a good deal of attention. A wholeti ne adhishtata was appointed for every class in the school Boarding House, and Pundit Wishnu Mitra, the Veteran worker of the Gurukula who has served the institution for twenty years, was placed in charge of the School Boarding House. The College Boarding House was placed under the supervision of the Acharya. And if examination results can at all be relied on as safe criteria, all these measures have proved very effectual.

But there can be no real stability or efficiency without funds. And in order to place the institution on a stable basis and to make thorough going improvements in every department, Swami Shradhanand carried on a good deal of propaganda work and collected large amounts of money at different places: He went to Burma and collected sixty-five thousand rupees.

Naturally enough all these activities entailed a great strain on his constitution. Being unable on account of old age to stand the strain of intense continued exertion, Swamiji was laid up with a viralent fever in January last and remained confined to bed for about two months.

L. MURARI LAL.

L. Murari Lal the Superintendent of the Gurukula office died the other day of Pneumonia. His sudden and premature death is an incalculable loss to the Gurukula. He was one of the prosecuted in the Patiala case. Immediately after the termination of the case, he came to the Gurukula when he lived till his death, serving in different capacities. In virtue of selfless service, strength of character and a rare mental calibre, he deserves a place among those who have helped to build the Gurukula. He was a staunch Arya Samajist and had an unwavering faith in the truth of Swami Dayanand's teachings and the future of Arya Samaj. His intellectual interests were broad and comprehensive, embracing Philosophy, History, Economics, Chemistry, Astronomy, Medicine and Poetry at once. In fact he was a believer in the essential unity and oneness of all knowledge, and a lover of knowledge for its own sake. Like Socrates, he was always anxious to find a listener. And the charm of his conversation was irresistible. Like Kant, he was the very embodiment of Duty. It was delightful to find him leaning on the iron safe poring over his books at the same hour in the morning from day to day from month to month and from year to year; and strolling near the College Verandah after dinner at the self same hour in summer and winter alike. He went through the routine of his daily work with the regularity of a law of nature. Students who came under his influence were immensely benefitted. In personal relations he was kind and obliging. A kind friend a strong enemy, a disinterested servant. a silent worker, a true Arya Samaji—such was the man whose loss we have to mourn, and he certainly deserves a tribute of respect at the hands of his fellow-workers and all who are interested in the Gurukula. We think. the Arya Samaji would be ungrateful if it did nothing to perpetuate the memory of such a noble and true soul that like a star dwelt apart and yet discharged the lowliest duties of life.

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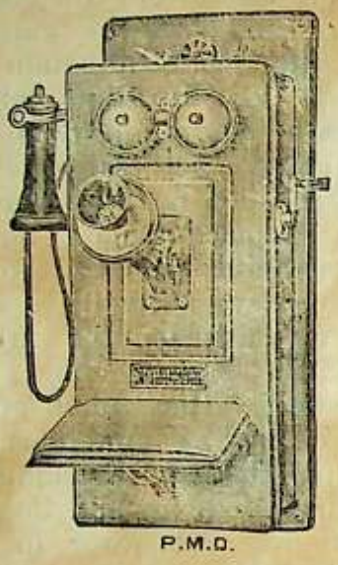
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